

CHRISTIAN CENTURY

**INTERCHURCH CONFERENCE
ON FEDERATION**

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Special Thanksgiving and Book Number Next Week

WHAT OUR READERS SAY

THE following kind words from our subscribers regarding THE CHRISTIAN CENTURY are gratifying. We could fill a good size volume with similar expressions received by us in response to our "Open Letter."

It is the paramount purpose of the editors to so improve the paper from week to week, that it shall justly merit the approval and appreciation of those who read it, and prove a power in furthering God's kingdom in the world.

A WELCOME GUEST

Sauris, N. D.

Inclosed find my order for renewal of subscription to THE CENTURY. The paper has been a welcome guest in our home for the last twelve years, and I hope it will continue so.

PETER BLOOM.

LIKES THE EDITORIALS

Sac City, Iowa.

I like THE CHRISTIAN CENTURY so well—all of it—but especially the editorials—that I hasten to send in my subscription immediately to avoid the rush. Yours for the success of THE CENTURY,
J. IRVING BROWN, Pastor Christian Church, Sac City, Iowa.

COULDN'T GET ALONG WITHOUT IT

Decatur, Ill., Oct. 27, 1905.

Please find enclosed postoffice order for THE CHRISTIAN CENTURY for one year. THE CENTURY is the best paper of the whole Brotherhood and I wish we could get every family to subscribe for it and read it. It has been a great help to me. I have taken it four years and don't think I could get along without it. Yours in his name,
MRS. E. B. LUMSFORD, 1024 North Morganet Street.

INVITES A CLOSER ACQUAINTANCE

Cleburne, Texas.

In the first place I like THE CHRISTIAN CENTURY physically. It is an attractive publication from a mechanical standpoint. It invites to closer acquaintance. Then I like it from a literary point of view. Its matter is well written. It deals with living issues. I like its spirit. Its freedom from sectarian bias and bitterness commends it to me strongly. It is a flashing sword on the firing line rather than a flaming sword at a denominational front gate. I like it because it is the former and not the latter. I like it because it is worthy to be classed as one of our very best religious weeklies.

W. H. BAGBY.

SOURCE OF HELP AND INSPIRATION

Coshocton, Ohio.

I have taken THE CHRISTIAN CENTURY for about four years and like it because it takes a large view of Christianity, and uplifts before me this high ideal in articles that cannot fail to be a much needed source of help and inspiration to those realizing the important position Christianity must of necessity assume in the great social and political problems confronting the American people to-day; and because it is not afraid to point out to the Disciples of Christ that they also are subject to that great fundamental law that demands growth and progress from everything expecting to live. A description of practical efforts along the line of applied Christianity not only in churches of our own Brotherhood, but if possible those of other denominations also, ought to be stimulating. Please renew subscription for inclosed money order.

F. C. W. TRATT.

TAKES THE RIGHT VIEW

Angola, Ind., Oct. 30, 1905.

I like THE CENTURY. What it has contained recently on the greatest problem of our day—the unity of the church—has been very gratifying to me. It is a real pleasure to read in an influential paper what one has himself felt and thought. Some of us think things that we have no means of publishing, and some of us feel things that we cannot put into words; and so we are glad to find a mouth piece and interpreter. The preacher does most of the talking, even if he doesn't do all the thinking that's done; and we of the pew have too little opportunity to "talk back." It has seemed to me sometimes that our papers ought to give us "laymen" the right of way to a far greater extent than they do. Possibly we could tell the preachers a thing or two. If the "layman" who thinks could be made to feel that THE CENTURY, for instance, may be his pulpit, perhaps the church would be wiser and better for the lay sermons that would be preached, but I did not intend to preach—and so will stop short. I believe a series of essays on "First Principles" from THE CENTURY's point of view would be warmly welcomed and do great good.

E. D. LONG.

We shall publish these criticisms together with many others in a little booklet entitled, "What Our Readers Say." If you would like one of these booklets send us your request on a postal card and the order will be entered, and booklet mailed when ready. We have so many of these commendations that we desire to preserve them in a more permanent form.

TO OUR FRIENDS

The publishers have always been averse to printing the many kind things said concerning THE CHRISTIAN CENTURY, and only do so at this time in appreciation of the hundreds of replies sent in. We appreciate them all. Tell your friends if you think the paper is worthy. That is an appreciation we prize highly. We cannot acknowledge individually your appreciation to us, but we do appreciate your loyalty and support.

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No. 47

Inter-church Conference on Federation

New York has been the scene during the past week of one of the most remarkable gatherings ever held under Christian auspices. The occasion was the Inter-Church Conference on Federation, which has been maturing plans for the past year. The sessions continued from Wednesday evening, Nov. 15th, to Tuesday evening, Nov. 21st. They were inaugurated by a mass meeting at Carnegie hall, and concluded with a reception at the Waldorf-Astoria. The delegates and alternates represented twenty-eight Protestant churches, and hundreds of people beside the delegates thronged the hall at the different sessions.

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The meetings were held in Carnegie hall, near Broadway at Fifty-seventh street. The immense auditorium seats about 5,000 people. There are four huge galleries in addition to the main floor. At the day sessions the lower portion of the building was completely filled, and at the night sessions the entire place was thronged. The organization of the conference was as complete as could have been desired. Dr. William H. Roberts chairman of the Executive Committee, with his various assistants, had perfected the details in a masterful manner. The delegates were provided with such bountiful hospitality in the hotels of New York as astonished them. It is perhaps the first convention of the kind on anything like so large a scale which has attempted to completely entertain its delegates. In addition there were beautiful and expensive souvenirs of the occasion furnished the members of the convention, and, considering the many other expenses involved, the cost of the gathering was very great. This, we understand, was provided by the different churches co-operating, especially the churches of New York, assisted by some very generous men, members of the committee. Nothing more could have been desired so far as the plans for the convention were concerned.

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The program was also a notable one. It covered nearly every topic which relates in any immediate manner to Christian Union. Such themes as "A United Church and Religious Education," "A United Church and the Social Order," "A United Church and Missionary Work," "Present Practical Workings of Federation," "A United Church and the Fellowship of Faith," "The Essential Unity of the Churches," "A United Church and Evangelism," "A United Church and the National Life," and "A United Church and Christian Progress" will give an idea of the general scope and purposes of the sessions. The order of proceedings usually consisted of an organ prelude, a few moments of devotional service, then three or four addresses and some brief talks of a suggestive nature at the close.

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The men who delivered the addresses

were the most representative in the different churches. Their names have been published in our columns and need not be repeated here at any length. It was an interesting thing to see the members of the different religious bodies not only sitting side by side and speaking in succession from the same platform, but echoing the same sentiments throughout the great gathering. On the opening night a letter was read from President Roosevelt, conveying his hearty sympathy and good will, and pointing out especially the fact that such a gathering might be hoped to have good effect in shaping the destinies of the far east, notably those in which Japan is an important factor. At the Thursday morning session, over which Rev. Washington Gladden presided, there was presented the report of the Executive Committee, the review of the movement for closer fellowship among the churches by Rev. William Hayes Ward, and a report from Dr. E. B. Sanford, secretary of the executive committee of the Federation. On Thursday afternoon Dr. Garrison of St. Louis presided, and the session was devoted to "A United Church and Religious Education." It was a notable fact that the influence of the Religious Education Association was felt throughout this session. The themes considered were very closely related to those that have been discussed in the sessions of the R. E. A. Probably the best address of this session was that delivered by President King of Oberlin on "Religious Education in the College." Hon. John Wanamaker spoke on "Religious Education in the Sunday School," and Dean Hodges of Cambridge spoke on "The Theological Seminary and Modern Life." Thursday evening was made notable by the discussion of "A United Church and the Social Order," in which addresses by Justice Harlan of the Supreme Court, President Tucker of Dartmouth, Bishop Doane of Albany and Dr. Henry Van Dyke of Princeton were made. Dr. Van Dyke is not only a literary but a platform favorite, and the audience was particularly interested in his ringing words regarding the "Ideal Society."

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Friday morning was taken up with the discussion of missionary problems in the light of Christian Union, and Friday afternoon was devoted to the practical workings of Federation, in which reports were given from cities, states and foreign countries regarding the operation of the movement. On Friday evening occurred one of the few disappointments of the sessions in the absence of President Patton of Princeton, who was to have spoken on "Our Faith in a Personal God," and of Bishop McDowell, who had been called away, but his paper on "Our Faith in the Holy Spirit" was nevertheless read. President Faunce spoke on "Our Faith in Christ," and Professor Willett on "Our Faith in the Holy Scrip-

tures." Saturday morning the "Essential Unity of the Churches," was the subject, and a number of strong addresses were delivered, among which those of Dr. Coyle of Denver, Dr. Josiah Strong of New York and Bishop Goodsell of Massachusetts were the most notable. Saturday afternoon and evening were left as free time by the conference. On Sunday most of the pulpits of the city were filled by the delegates to the convention, and in the afternoon a great mass meeting was held in the interest of young people's organizations, addressed by Mr. John R. Mott of the Y. M. C. A. This in some regards was the most notable gathering of the series. On Monday the practical results to be expected from the conference was the subject discussed by Dr. Power of Washington, Dr. Amory H. Bradford of Montclair, N. J., and several others. The afternoon was devoted to the subject of evangelism, with addresses by Drs. J. W. Chapman, N. D. Hillis, Bishop Arnett of the Methodist Church colored, and others. On Monday evening Judge Grosscup of Chicago, Justice Brewer and Dean Henry Wade Rogers of Yale gave addresses on national life. The Tuesday morning session on "A United Church and Christian Progress" was brought to its close by a splendid address by President Charles Cuthbert Hall of Union. In the afternoon the closing session of the conference was held, with several addresses, prominent among which was that of Bishop Vincent. The reception at the Waldorf-Astoria was a brilliant function, and it gave a pleasant social touch to the last gathering of the great conference.

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It was not to be expected that every voice should strike the same note. There were two or three pleas for denominationalism heard during the conference, but they were so exceptional and met with such lack of response that the unity of the meeting was even more strongly emphasized. Another striking feature of the gatherings was the fact that the interest centered not in Church Federation, but in Christian Union. Again and again it was affirmed that Church Federation was a practicable method of securing greater harmony among Christians, that it ought to receive all the emphasis possible, but that the real thing behind it was Christian Union, toward which all efforts in the lines of federation and co-operative work tended. Christian Union could not come by merely discussing theories, but by practical efforts to harmonize differences and to co-operate in the common work. Church Federation is one of these plans, and apparently the most effective now in operation. It does not go all the way, but it moves in the right direction, and that is even more than can be said of those who theorize regarding Christian Union and do nothing to realize it. It is for this
(Continued on page 1166.)

EDITORIAL

NEW EPOCH IN CHURCH EXTENSION

Our columns have noted of late the remarkable series of gifts received by the Church Extension Board. It is apparent that while small gifts will still be received in great numbers and will constitute the main source of strength for this and other missionary enterprises, we have none the less entered upon an epoch in which large gifts are expected and are received. The named loan funds recently presented to the Board by individuals in different parts of the country reflect great credit upon the energy of Secretary Muckley in his enthusiastic and convincing presentation of the cause of church extension, as well as upon the judgment and liberality of an increasing number of resourceful men and women among the Disciples who see the opportunity and arise nobly to the occasion.

The names of these donors will become household words as church extension history develops. Their example will produce similar results in other places. The incalculable good that results from a gift of this kind needs only brief consideration to make itself impressive. It goes on increasing in geometrical ratio, not only during the lives but after the departure of the good men and women who have spoken thus through their gifts. The gospel is preached and the churches are encouraged to permanency of equipment.

Truly a new epoch in church extension has opened. The half million dollars is now in sight. The day of small things is passing, the future is full of promise.

"THOSE NOBLE WOMEN"

The great apostle was greatly aided in his missionary enterprises by noble women. He was beaten and stoned, misrepresented and maligned. His narrow-minded sectarian brethren opposed the progress of the gospel which Paul preached. But Paul never forgot the noble women who labored with him in the gospel of our blessed God.

The preachers of to-day should heed the appeal of the great apostle, "Help those noble women." The Christian women of the early church were a noble band of devoted, self-sacrificing Christian workers. They astonished the classic heathen by their patience and purity. They gave their property to further the gospel. They gave their time and their jewels to aid the missionaries of the cross in every good word and work.

The noble women who compose the auxiliaries of the Christian Woman's Board of Missions are just as heroic and just as self-sacrificing, while far more cultured than the women of the early church. These women are loyal to their homes. They are the generous supporters of every good enterprise inaugurated by the preacher or the officers of the church. They deserve and should receive the hearty co-operation of the preacher and church officers in every church fortunate enough to have an auxiliary of the C. W. B. M.

But not only should the preacher and church officers help those noble women, but every woman in the church should learn to appreciate and enthusiastically help them. Nothing is more refining in life and informing in thought than the missionary work of the Christian Woman's

Board of Missions. Their work enlarges the vision, deepens the spiritual life and cultivates the spirit of the Master.

The Christian Woman's Board of Missions has a noble record. Jamaica, India, Mexico, the Home Land and the children in the churches all feel the touch of these noble women. Let every preacher, every church officer and every woman who has felt the touch of the Master do three things: (1) Become an active, or, at least, a contributing member of the auxiliary. (2) Study the work of the C. W. B. M. Information leads to inspiration and enthusiasm. How can the preacher who is ignorant of the great work of the Christian Woman's Board of Missions "help those noble women?" How can the woman who never reads the Missionary Tidings become enthusiastic over the great works which the Tidings reports from month to month? (3) Give time and attention to securing large gifts for the C. W. B. M. Encourage those who are able to mention the C. W. B. M. in their wills. In every way by words and deeds "help those noble women."

THE DISCIPLES AND CHURCH FEDERATION

The representation of the Disciples at the New York Conference on Inter-Church Federation was gratifying, considering the distance of the meeting from the center of our brotherhood. Perhaps there were as many delegates present as could have been expected. The part assigned to the Disciples on the program was as conspicuous as could have been wished. At every point they were recognized as fully as their merits justified. They had nothing to complain of in the way of courtesy and good feeling.

In another regard, however, the Disciples who were present could not but be disappointed throughout the great conference. The one note that was unceasingly struck was that of Christian Union. Men spoke enthusiastically of Church Federation as a method of attaining Christian Union, but their interests were in the larger enterprise of Christian Union itself. This is precisely the attitude of the Disciples. Every address rang with sentiments which were applauded to the echo both audibly and in the hearts of the Disciples present. The one thing, however which depressed them was the consciousness that the life and work of this great brotherhood, which for nearly a century has been speaking in season and out of season on this theme, were not once recognized or alluded to as having anything to do with the present enthusiasm upon the subject, or the progress made toward its realization.

If this fact had been the result of any prejudice on the part of the different speakers, it would have been easier to dismiss it as of no special moment. The fact was, however, that in this great gathering of men interested above all things in Christian Union, there seemed to be not the slightest consciousness that there is at this moment a great body of people devoted heart and soul to union, and now reaching by their numbers far up into the leading ranks of the Christian communions. Is it, indeed, true that the testimony of the Disciples

has been so little understood that the Christian world is really unconscious of us, save as a denomination working for denominational ends? Is it, indeed true that the impression we are making on the Christian world is that of a body of people anxious for numbers, but indifferent to the great cause which historically we represent? It is an easy thing to say that our religious neighbors are prejudiced against us, or that the conference was too far away from the scene of our activity to be aware that we are here. We do not believe that either of these explanations really explains.

The warning which this fact sounds to the Disciples is to give more earnest heed to their ministry in behalf of Christian Union and to make the effort from this day forth to convince the Christian world that we are here to do the very work which this conference emphasized, and that we have no wish to serve any other purpose than the progress of Christian Union.

CHRONICLER'S DESK

A minister in England wrote to the Christian World of London that he had preached the gospel of the Fatherhood of God for years without converting a single soul. He asked what he should do. He might have preached faith, repentance and baptism the same length of time with similar results or lack of results. There is more in the man than in his doctrine. This man was answered by several ministerial correspondents. One of them declared that the Gospel of God's Fatherhood was for Christians and not for sinners, and that the doctrines he found most effective in his experience of preaching to the world were the atonement on the cross, the terrors of sin and the work of the Holy Spirit in conversion and sanctification. Another man testified that he had preached the gospel of the Fatherhood for twenty years without converting a soul, until becoming disgusted with the barrenness of his ministry he turned to preaching the terrors of the law and was converting sinners every Sunday. Another correspondent commenting on this one said it was a pity for a man to defame, distort, slander and misrepresent the character of God for the sake of a temporary impression on ignorance and superstition. There is truth in all of these representations but it takes them all together to make the whole truth.

Behold the goodness and the severity of God. Love is as merciful as a father and as severe as the penalty of violated law. Christ put the Fatherhood of God first and the Apostles put it last and belongs in both places. Both sides of the shield were plainly seen in the personality and ministry of Jesus. It is obviously a mistake to preach only the merciful side of the Divine Fatherhood unless it be understood that it is the wrath and indignation of love which inflicts the penalty of outraged justice. The same mouth that uttered the tenderly beautiful words, "If you being evil know how to give good things to your children, how much more will your heavenly father give good things to those who ask him," said also: "Depart ye cursed into everlasting fire prepared for the Devil and his angels."

The idea that the Fatherhood of God and salvation by love is inconsistent

with redemption by the Cross of Christ finds no countenance in Scripture nor in any sound philosophy of the Christian religion. The cross is the great manifestation of God's hatred for sin and by the same token it is the supreme expression of his love for the sinner. All redemptive forces of love and law center in the cross and reach out from it to touch and win the heart of man alienated from his Maker. The Fatherhood of God as an abstract truth without its concrete expression in the person and cross of Christ would convert as few sinners in 40 years as it would in 20.

The New Testament distinctly provides for the threefold ministry of instruction, admonition, and consolation. Admonitory preaching, which is as scriptural as any other, is the warning of men against the penalties and consequences of their sins. It shows up the frightful hazards and awful sorrows of a life of sin. It is neither afraid nor ashamed to tell men that there is a hell, and they will land in it if they do not repent. The gospel of plush and damask, lavender and lace curtains, is too refined and sentimental to admonish anybody, for that would be inelegant and uncomplimentary and might hurt somebody's feelings, you know, and that would never do in an age of refinement and education like this. But the preacher of God's gospel who would save sinners must remember God's law of grace and kindness that forgives and the wrath and indignation of love that inflicts the penalty of violated law.

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UNION WITH FREE BAPTISTS

During the progress of the Inter-Church Conference in New York City, a meeting was held with representatives of the Free Baptists looking to further steps toward union between the Disciples and their people. The subject is

not a new one, having been considered in various forms during the past two years. The last representative meeting of the Free Baptist denomination appointed a committee on union with the Disciples, of which a majority were present at the Brooklyn conference last week. Among them were: Dr. R. H. Lord, Pastor of the First Church in Brooklyn; Prof. A. W. Anthony of Lewiston, Me.; Pres. J. W. Mauck of Hillsdale, Mich.; Dr. Geo. H. Ball of Keuka College, New York; Hon. Geo. F. Mosher, Editor of the "Morning Star" of Boston; and Pres. E. W. Van Aken of Winnebago, Minn. Among the Disciples present were: J. H. Garrison, W. T. Moore, R. Moffett, C. A. Young, J. M. Van Horn, M. L. Bates, J. P. Lichtenberger, Herbert L. Willett, S. H. Bartlett, E. H. Long and F. D. Power.

The question of union was discussed in three sessions, on Tuesday evening, Wednesday morning and afternoon. Committees were appointed to confer on such questions as church polity, institutions, legal aspects of union, spirit and genius, and doctrine. Several of these committees reported to the effect that the differences between the denominations were not sufficient to prevent union, and plans were made looking toward a continuance of negotiations in future.

It was evident, however, that our Free Baptists friends are not as much interested in the subject of union as some of us had hoped. There are among them unquestionably many earnest advocates of union, but it would perhaps not be too much to affirm that their preference is for a union with the Baptists rather than with the Disciples. In this fact there seems to have been certain change of sentiment during the period in which the negotiations have been proceeding. In attempting to account for this change of sentiment, the

statement was made by more than one member of the Free Baptist group that the gratuitous circulation of one of our papers among the Free Baptists had modified their interest in union with us, as the result of the narrowness and sectarianism of the views expressed in the journal referred to.

It is clear that the Free Baptists are willing to unite with some other religious body with the purpose of removing one denomination from the list which is already too long. Whether that union shall be with the Disciples, or with some other people is not just now apparent. Meantime the attitude of our own people must always be that not only of keen interest in such possibilities, but in earnest efforts to bring them to expression. We shall continue to hope that the prospects of the union with the Free Baptists may brighten and that the efforts already expended may not have been bestowed in vain.

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NOTES

C. W. B. M. Day first Sunday in December!

C. W. B. M. is giving annually \$2,000 to Chicago City Missions.

Last year Illinois was second state in number of churches observing C. W. B. M. Day. Why not be first this year!

The Auxillary of the Central Church, Lexington, Ky., I. J. Spencer, minister, has become a Living Link in the Christian Woman's Board of Missions, and will support Miss Ada Boyd, Bilaspur, India.

The Christian Woman's Board of Missions is arranging to purchase an additional one-half city block on Isaac Garza and Roble streets, Monterrey, Mexico. This will furnish a fine location for the enlarging of the rapidly growing work in Monterrey.

Object and Aim of Inter-church Conference

Frank Saunders

In a magnificent address delivered before the Inter-Church Conference on Federation, at Carnegie Hall, last week, Charles L. Thompson said:

A dozen years ago there was organized in this city an Institutional and Open Church League, the aim of which was to secure from churches interested a larger and more comprehensive service for the community. In the words of its constitution it "sought to save all men and all of the men by all means." Later it came into affiliation, by a joint committee, with the Evangelical Alliance, which sought to invite all evangelical churches in the country in effecting the social mission of the Church, and with the New York Federation of Churches. The latter organization, founded in 1895, had already become a power in the religious life of the city.

From this triple root the National Federation sprang first, as a committee, and later as a voluntary organization. Its aim was to secure "co-operation among churches and Christian workers for the more effective promotion of the interests of the Kingdom of God," and to do this by the application of federative methods to states, cities and districts. This, to a considerable extent, has been done. Many state organizations have been formed, and in multitudes of places there has been local application of the

principles and methods for which Federation stands.

But while this organization is new, it represents a long and a slow evolution. It is the crystallization of fluid tendencies that for centuries have rolled around all Christian altars. Only recently have they come to definition, but they have ever haunted the thoughts of Christian thinkers as the music of the sea haunts the sea shell. Indeed, the first throb of them was felt when the Master prayed that His disciples might be one. He expected them to be one. The Church has gone on in her devisive ways, but ever as she divided she has still kept on singing and praying that "They all may be one."

This vivific prayer she has kept on her banners even when those banners signaled hostility and persecution. She has never quite failed to feel the drawing of such a star. But other drawings were stronger—lower lights pulled harder. And the Church Christ died for has become churches of names almost without number.

It were discouraging if we thought only of the catalogue of denominations. A view deeper than that of names discloses more hopeful signs. A philosophy of Christian unity may be discerned be-

neath the divisions, as the unity of the ocean is under the separate and contending billows. And a process of unity is working with the process of the suns. It is the heart beat of Christ's last prayer refusing to be silenced even amid the clashes of Christian armor.

One does not require more than a century of time to note at least four distinct and definite steps in this counteraction of the centrifugal that has driven God's people apart—in this approach to the Savior's expectation. A hundred years ago opinions were often mistaken for conscience, and those who should line up as soldiers—arm to arm and step with step—were often in hostile camps—apparently more given to mutual suspicions and oppositions than to defeating a common foe. That was the day of theological wars which, continuing well into the middle of the century, broke up more than one Christian body.

Another step in this upward path is co-operation. Behold a signal advance—progress from sentiment to action! The soldiers are not only feeling kindly—they will, in an emergency, help each other. They are separate regiments. Most of their fighting must still be on independent lines, but there may come occasions when they must leave their own line of march to help an imperiled cause. They still have their own banners, and they train under them—their

own individual mission, and they must conserve it. But at a crisis they will put back that mission that for the once they may mass forces for some combined attack.

In missions at home and abroad, and in civic and social reforms, I see this marshalling of a common Christianity, and I am moved to cry out, "Oh, Master, thou hast not prayed in vain!" Who, as he regards the increasing prevalence alike of kindly feeling and of concerted action, need despair of the Kingdom of Christ?

Yes; one step more—the last and the best. It is Federation! that the world may believe that Christ is God and that His prayer cannot fail! Hear the declared object of Federation:

"It shall be the promotion of effective co-operation among Churches and Christian Workers in order that their essential unity may be manifested; that the evangelization of every community may be more systematically accomplished; that a means may be found for expressing the united Christian sentiment in regard to moral issues; that the various Christian and benevolent agencies of the state may be more completely co-ordinated."

Behold a combination of forces for the swifter winning of the fight. It suggests the solidarity of an army. Suppose there were such union—one which would gather up, conserve and project every ounce of moral and spiritual power in all the churches for effective campaigning, not for an emergency but for the campaign—an essential expression of the unity of the faith—what might we not expect?

Now to realize this hope what is needed? Let me say first, it is not primarily an organization like that which I have the honor to represent to-night. I think it has a mission—that it has already done a great work. But of this—as of many other extra-Church organizations—it should be said—it is the voice of one crying in the wilderness. It is a John the Baptist to herald in its own lessening importance the coming in majesty and power of that Church which incarnates the life and mission of Jesus Christ.

We have been the agency for calling this great Conference. But only an agency. We have distinctly and steadily affirmed that to the body of Christ—represented in all denominations—belongs by divine right the duty and the privilege of showing men that God has on earth a kingdom adapted and adequate to all the moral and spiritual needs of men. So I say again, Federation as an organization should step aside that the Church of Christ may step forward as the expression of God's power for the Christianization of the world.

Suppose then Federation within the Church of Christ, suppose all denominations come together in some sort of a permanent union for service—what is its supreme value? What in the light of the world's thought and life to-day calls for such federation? For unless it is to come to the Kingdom for a time on which providence and history put emphasis, its coming is not worth while!

It is the habit to lay stress on the economic and socially dynamic value of Christian co-operation. And it is right. The waste of power in churches applying themselves individually to problems—social, civic, missionary—is tremendous! A score of little rills have each far less than one-twentieth of the power they

would have if shot through a single mill-race. The business world, even at mighty peril, is teaching the lesson of concentration. And the value of it is not foreign to the history of the Christian Church. Indeed, thus it began its history. When the disciples were together the social mission of the Church dawned upon them. Brotherhood was commanding. They did not claim their own—all things were common. The product of lands and houses were laid at the apostles' feet, and distribution was made to every man as he had need.

Furthermore, there is a yet deeper, mightier, diviner, reason for the movement for which this Conference stands.

That reason is in the spiritual impress it would make on the public mind and conscience. The world waits for a commanding apologetic. Federation of the right kind will supply it—of the right kind. At the beginning of our counsels may I presume to call your attention to the philosophy of the first Christian federation? Look again at the little company in the upper room. I said they had a conception of the social mission of the Church. They registered brotherhood at its highest power. They even feared to call things their own lest they fall in their ministry to each other. But what was back of their service? What was the spring of it all? They prayed till the place shook. They were filled with the Holy Ghost. With power they gave witness of the resurrection. They were a great serving Church, bound in indissoluble bonds of common ministry because their souls were on fire with the love of Christ and thrilling with the power of His resurrection. Their service was a baptism of blessing because their souls were with God—as the rain falls in reviving power because it erst has been lifted toward the sun.

The world needs a new apologetic. It needs to see Christ's longing realized in the unity of His people. It was this apologetic He prayed for. He did not pray that they might be one in order to do their work more economically and efficiently, but that the world might believe. The world does not believe. After all we have written and said, it does not believe. Written and spoken apologetics have gone, one would think, to the limit of human argument and appeal. After all the libraries and sermons, the world does not yet believe. Here and there a pilgrim joins our line of march. But the world with its multitudes surges past our churches. Our denominationalism has failed to check the world tide that runs out into darkness—failed to rivet high a standard of public morals and civic virtue. Read your morning paper if you do not believe it. Our organizations and our messages at home and abroad are lamentably ineffective.

And now, what the world needs is faith in God. Not primarily a balm for its sorrows, a healing for its sores. It needs a faith which shall make it triumph over sorrows and pains—a hope which shall open the way through human storms, as the sun transforms the clouds at eventide to opening curtains.

Then will come a campaign of world conquest at whose summit there may even be a complete reconstruction of all the denominationalism of the present—such a blending of banners that only an omniscient eye can discern the original constituents.

You remember the story of the battle of Lookout Mountain? As the regiments

from widely sundered states pressed towards the top they steadily and unconsciously approached each other. The boys from New England, from New York, from Ohio and Wisconsin, forced their way up the perilous heights under their own flags, but all federated for the common cause—under one plan and one commander. Heart beat with heart though they could neither see each other's colors nor hear each other's drums. When the clouds of the battle lifted at the top, it was apparent they were shoulder to shoulder, and their banners fluttered in intermingling folds in the light of a common victory.

EXCERPTS FROM CONVENTION ADDRESSES.

Rev. J. S. Nichols.

The needs of the mission field call urgently for some united action on the part of the whole church. No one branch of it is sufficient for the work. There is no one denomination, however, rich in men and means, that would dare assume the whole responsibility for the work, on the condition the rest should withdraw from the field. A million of foreigners coming to our shores in one year, the growing and unevangelized population in our great cities, new territories growing into states into which the institutions of the church must be planted; all these in the home field demanding instant attention, and the vaster millions in the foreign field living without God and without hope in the world. Such is the situation. No one who knows it can fail to say, "All are needed—all are called, and let the curse of Meroz be upon those who for selfish reasons, fail to respond to the demands of the hour." In the providence of God we are constrained to closer union for service. The pressure of his great and eternal purposes concerning the establishment of his kingdom, is upon us. What shall we do?

President William H. P. Faunce on "Our Faith in Christ."

The characteristic note of the religious life of our time is in the phrase of Principal Fairbairn, "a new feeling for Christ." We think of Him chiefly not as an official at some future celestial assize, not chiefly as an eternal person within an eternal substance, but as a living Lord of life, to whose commands and ideals we may safely yield the supreme allegiance of our souls.

We have a new hymnology, distinctly different from that of a century ago, whose dominant note is:

"O, Master, let me walk with Thee,
In lowly paths of service free."

This modern feeling for Christ is a return to the primitive attitude which gave peace and victory to the first apostles of the Lord. It is impossible to exaggerate the depth of devotion which Peter, James and John felt toward their Master. Future critical processes may conceivably require us to remove from our New Testament many a text; but they can never remove the pattern which runs throughout, the attitude of measureless devotion to the Lord which created the literature, because it created the life out of which the literature grew.

If in the interest of truth we must guard our creed-subscription, in the interest of the Christian life we must guard against an intolerant intellectual-
(Continued to page 1166.)

W. E. GORDON,
India.MISS NORA SILER,
Porto Rico.MISS CAROLINE POPE,
India.MISS DAISY DRAKE,
India.J. F. RANDALL,
Jamaica.

Fields of the Christian Woman's Board of Missions

Quietly through the thirty-one years of its organization the Woman's Board has grown until its work is assuming fair proportions, and its ministries are blessing very many. It has its source of power in its two thousand auxiliaries and mission circles, and eleven hundred contributing children's societies. In each of these regular meetings are held for prayer, study and the contribution of money for world wide missionary education and evangelization. The increase of these centers of prayer, intelligent information and systematic giving for missions is most important. It is hoped that on the first Lord's day in December, the day set apart by the National Convention for placing this work before the churches, that the ministers will try to enlarge the number of auxiliaries, circles and children's bands, and to secure an offering for their work. During the missionary year of 1904-05, the Woman's Board has employed 137 evangelists, preachers and teachers in the United States; has supported four university Bible chairs, four negro schools, one Chinese mission and two mountain mission schools. It has worked in thirty-five states and territories, and has expended almost one hundred thousand dollars in the United States alone.

In India its workers have gathered 653 Christians in eight mission stations and twelve out stations. It has there 380 orphan girls in its 13 orphanages. It supports eighteen day schools and fourteen Sunday schools, has four hospitals, seven dispensaries and one leper mission. There are thirty missionaries, four assistant missionaries and eighty-six native workers, a force of 120 in its employ in India. A new India is slowly forming in this great land and our Woman's Board desires to do its best to make it a glad, instead of a sad, India.

Its work in Jamaica is most hopeful. There have been this year 202 additions reported. There are now twenty-two churches with 1,976 members; nineteen Sunday schools with 1,207 scholars; seventeen young people's societies with 88 members, and seven day schools with 484 pupils. This work is cared for by fourteen missionaries in the employ of the Board.

Mexico has proven a most fruitful field for the plea we make for the honor of Christ's name and word. We should thrust in the sickle and reap, for the harvest is ripe. A single proclamation of the gospel message where it has been unheard before, brings men who desire to make the good confession. Brethren, give the Woman's Board men and means and in a decade it will have a chain of churches connecting Mexico with the Argentine Republic. The Board has twenty-two workers in Mexico, but the larger part of them are in educational work, for it is from the schools it must secure trained workers. There are more than 400 boys and girls in its Mexican and

its most potent powers. It is usually upon women you lay the burden of blame for this sin. What do you propose to them instead of the passing pleasures of thoughtless social life? Have you done your best to interest them in the gracious ministry, the full orb'd work of the woman's missionary organization of our church? If you would interest them in the fields, the workers and the literature of the Christian Woman's Board of Missions, might not you win them to the higher offices and opportunities of Christian womanhood? We commend this to your consideration, and urge you to speak a vital word for this work on C. W. B. M. day, the first Lord's day in December.

MR. AND MRS. W. J. BRUNER,
South America.

American schools in Monterrey. What is true of Mexico also applies to Porto Rico, where the board has five missionaries and three native workers, with good orphanage and school work established.

Last September the board sent Mr. and Mrs. W. J. Bruner to South America to open work in the Argentine Republic. By this time they have reached their field, and soon will have opened the first mission of the Disciples of Christ in the neglected continent.

In these fields in which it works the Woman's Board has 336 missionaries and helpers. It desires to greatly enlarge its work. Indeed, it must do so if it keeps pace with its opportunities.

Brethren in the ministry, you speak often on the worldliness in the church which eats as a canker the simplicity of life, the purity of purpose that is one of

benefit of any church organization. Those clear headed leaders would have known, as the wise leaders of to-day know with profound conviction, that the buying of a ticket to an entertainment is not giving to the church. Any plan that offers a substitute for genuine giving sets a lower standard for God's people than a plan which leads to giving without any thought of return to the giver. And just so far as it is wrong to replace a high standard with a lower, at least so far it is wrong to replace free giving with a mercantile transaction in which a buyer, who is falsely supposed to be a giver, gets a good percentage of earthly return for his money. Not only is this fact becoming more and more apparent to the Christian of to-day, but he is learning that, from the standpoint of economy of time and strength, as compared with the (Continued to page 1166.)

ENTERTAINMENTS

"I would like to have your opinion," says one, "as to whether it is right to raise money for church purposes by giving picnics, suppers, entertainments, etc."

There is no specific Bible prohibition of money raising for church purposes by picnics, suppers or entertainments. But it would require a freak of the imagination to picture the men of the early church—men like Peter and Paul—urging the followers of the meek and lowly Jesus to sell tickets for a musical and literary entertainment for the



MRS. J. J. HANDSAKER
Jamaica

Fine Home Missionary Work

Eli H. Long

"The women of the C. W. B. M., I am sure are working intelligently and unselfishly to aid the most needy places, by a plan that recognizes the unity of missions and that utilizes small offerings systematically collected. Whether a plan, such as theirs, would work among the men, I know not, but they are certainly leading us in practical results."



J. J. HANDSAKER
Jamaica

IT WOULD be difficult to express fully our appreciation of the assistance given by the Christian Woman's Board of Missions to the New York State missionary work. Our brotherhood at large and, I must confess, we men of the state, have been slow to realize the greatness of New York as a mission field, whether viewed from the standpoint of State, Home, or Foreign missions. With a population equal to that of the entire western geographical half of the United States, and an increase during a single decade to exceed the total population of six Western states, the people are responsive to our plea and practically every church has the missionary spirit.

While the men have not realized the possibilities, the women have faithfully attended the State Conventions, they have carefully planned their work, they have become educated along missionary lines, they have adopted a practical financial system; and the result is that the women of our N. Y. State Christian Woman's Board of Missions last year raised 50 per cent more money than was contributed for State Missions by the churches, Bible schools, C. E. Societies and individuals within the State.

The women of the Christian Woman's Board of Missions I am sure are working intelligently and unselfishly to aid the most needy places, by a plan that recognizes the unity of mission and that utilizes small offerings systematically collected. Whether a plan such as theirs would work among the men, I know not, but they are certainly leading us in practical results.

The educational features of their work deserve imitation. I believe they succeed in bringing the facts closer home than we can do with the men; and an indirect result of their missionary education is that the women are active, and often foremost, in every missionary enterprise in which the congregation engages.

Altogether, we have come to regard the aid given by the Christian Woman's Board of Missions as indispensable in our state work. We are thereby enabled to enter a few more of the many waiting cities and towns of our populous state.

Buffalo, N. Y.

and obligations which that involves.

It is as well rounded in its parts and methods as any enterprise I know and I rejoice that such a force is now doing its blessed work among the Disciples of Christ.

F. P. Arthur.

Grand Rapids, Mich.

WELL BALANCED

The proper balance between the business grip on hard realities and the zeal that promotes and accomplishes results

WORK IN WISCONSIN

Through the financial help given Wisconsin by the Woman's Board we have been able to do some aggressive work

for the Master, and the results are very encouraging. One new church has been organized with 44 members, and five other churches have been assisted in the support of reaching. Eighty baptisms and one hundred other additions to the church are reported. I wish to express our sincere thanks for the aid so generally given us. We pray God will bless the Woman's work for the Kingdom.
H. F. Barstow,
Cor. Sec'y.
Lady Smith, Wis.



PART OF THE CHINESE MISSION SCHOOL AT PORTLAND, OREGON.
Conducted by Mr. and Mrs. Louie Hugh.

is very evident in the work of our Women's Missionary Board.

As a pastor I can speak of the splendid toning up and awakening of members and the spreading of the right spirit in the congregation its work brings. In our work in Michigan the Board is now helping four different points, Ann Arbor, Petoskey, Mt. Pleasant and Grand Rapids (Fifth Avenue).

When I was pastor in Rochester, N. Y., it came to our assistance several times and put new life and hope into the congregation especially by its prompt payment. Thus on the home field in the definite work of building up new congregations and strengthening old ones it has become strong, a helpful factor.

Then we must not forget that it has taken on the work of the Negro Evangelization and Education with the schools

to record our profound gratitude for the help received in Colorado for fourteen years from our Woman's Board. Our record shows an average of almost one church organized, or revived and saved, for each one thousand dollars received from the Board. The help given for the last year has aided nine churches in supporting ministers. Each church helped has engaged in special evangelistic effort during the year, and two meetings have been held in outstations. In the nine fields helped there have been 111 baptisms and 97 added by letter and statement. These figures indicate only a small part of the work done.

Leonard G. Thompson, Cor. Sec'y.
Denver, Colo.

The way of life is not a funeral march.

A FRIEND

We are glad

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DR. W. A. ALTON
Porto Rico

Glimpses of the Monterrey Mission

Mrs. A. G. Alderman

"This is the work of the Christian Woman's Board of Missions, a work that the friends in the home land may well be proud of. * * * There are many opportunities before us. There are many possibilities. Shall we let them pass unnoticed?"



MRS. W. A. ALTON
Porto Rico

IT IS 8:30 a. m.; the school bell rings and the Mexican children assemble at the north entrance of the institute. With the tap of the bell the children, over four hundred of them, form in lines in the lower hall and there they have their devotional exercises, with Miss Bertha Westrup, their superintendent standing on a chair leading the singing. The children then march to their rooms.

At 9 o'clock the bell rings again and the American children gather at the east entrance and march up stairs to their rooms. They immediately go into the chapel for the devotional exercises, which consists of songs, scripture lesson and prayer. Work then begins in the different rooms. The school work is not unlike that of the United States except that each day has a period for Bible study. My little ones—the primer class, first and second grades, manifest more interest in this work than they do in any other. While the teachers are working with the children, teaching them lessons calculated to make good men and women of them, the two printers are busy in the printing office, printing *La Via de Paz*. They also print our literature in tract form in the Spanish language. Just across the hall is Father Westrup, doing the translating.

J. E. McDaniel and E. T. Westrup, pastors of the two congregations, English and Spanish, are busy with their lines of work. The Institute is like a beehive with its throngs of children.

This is the work of the Christian Woman's Board of Missions, a work that the friends in the home land may well be proud of. I am glad to know that the dear children have had a part in making this work possible. Oh, how we needed our building and how happy we are to have it! Visiting friends from the United States remark that they had no idea that we had such an Institution. You, my friends, have done well in estab-

lishing this work. Victoria, one of our older girls, made the confession last spring, but could not get her mother's consent to be baptized until the time of our dedication. She is a very bright young lady and attends the English night class conducted by Miss Case. She is a good worker in the Y. P. S. C. E. This organization is whispering something about undertaking the purchase of a piano for the Institute. On Thursday afternoon the American Junior has its meeting and on Friday the Mexican Junior has its program. Last Easter these societies made an offering of twenty dollars to the work.

There are many opportunities before us. There are many possibilities. Shall we let them pass unnoticed? May the Father grant that each of us may be aroused to his duty in preaching Christ in Mexico. Oh, that all might see the great need as the missionary sees it! A recent visitor said that he had always closed his pocket book when the offering for foreign missions was called for. After visiting Mexico and seeing the need, he was convinced that it was a worthy work. Too many must see to be convinced. The harvest is white.



MEMBERS OF THE JUNIOR CHRISTIAN ENDEAVOR SOCIETY OF
OUR SCHOOL AT MONTERREY, MEXICO.

This school with its faculty of fifteen and an enrollment of over four hundred pupils is the largest mission school in Mexico and the largest school of any kind in Monterrey, which is the leading city of northern Mexico. This Junior Society with over 250 members is one of the largest in the world.

lishing this work. Already a number of our bright Mexican girls have obeyed the Savior. They shed an influence for good

Let us gather in the sheaves now.

Light-givers should be light-hearted.

Our Educational Work at Monterrey

Jasper T. Moses

The foundations for our work in Mexico have been carefully laid. In some respects we have been able to profit by the experiences of others, and to avoid certain mistakes and experiments that have been made before we entered the field. It has been the experience of mission workers in the Latin-American countries that education is a necessary basis for permanent Christian character on the part of the native converts. The lack of moral training, the scarcity of right ideals and the general deficiencies of

character that are fostered by Romanism in its worst form, are hard to overcome unless a contrasting set of ideals can be induced into the mind to take the place of these degenerate conceptions.

With those who are older, who have spent their lives among these degrading influences, it is a hard matter to bring about the great change in character that the teaching of Christ demands. Many mistakes must be overlooked. Constant

and patient teaching is necessary. Every influence of environment and social custom and tradition must be fought. Sometimes it seems almost a losing battle; again, the victories are marvelous and are some of the unmistakable latter day proofs of the divinity and power of the Gospel.

By taking the children in our school and surrounding them with every influence for moral and intellectual growth, we are sowing the seed of the Kingdom before the enemy has had a chance to plant many tares. Further, we are at-

tracting to our influence many who would be otherwise inaccessible by the offer of an education. There is great demand for schooling among the Mexicans, especially for American teaching and ideas and for the English language. Thus the school serves the double purpose of an entering wedge and a means for disseminating Christian knowledge.

Some of the most promising mission work that has been done by our native converts has come from our school children. This summer a girl from our Mexican school conducted a Sunday school in her native village near this city, taking up the work entirely at her own initiative, and carrying it on most successfully. Others are helping in the outstations and through their influence with other members of their own fami-

lies. In the last year there have been more than fifteen conversions from among the older pupils of the school.

We are looking to these boys and girls for our future teachers and evangelists for all of Mexico. While at present we are giving them only common school work, we must soon prepare to offer more advanced teaching to fit them for more efficient service. While there is a government normal school here, it is essential that we train our own teachers along American and Christian lines. By so doing, we can more than double their efficiency and their service to the work. We have in Saltillo, Fuente and other places beside Monterrey young men whom we must train as teachers and evangelists. Mexico can be evangelized with the greatest economy and efficiency by

her own people working under the leadership, perhaps, of the American missionaries.

These important demands of our work will necessitate additions to the faculty and equipment at Monterrey. We have been compelled to refuse many applications from pupils out of the city who wish to come to us because we have no boarding department. The influence we can exert on this class of pupils should be much greater where we can have them in a Christian home as well as in our school. Further, when we expect to receive our workers from our out-of-town churches for training, we must have a boarding hall. With this addition, our plant at Monterrey will be sufficiently equipped to meet the need for several years to come.

An Important Work of Our Mission Board

A. C. Gray

The importance of building up a live and active church of the Disciples of Christ in Ann Arbor, Michigan, cannot be overstated and is one of the strategic undertakings of the Woman's Board. Ann Arbor is a rapidly growing city of 20,000, and the seat of a great university. It is one of the strategic points in the United States. Each autumn there gathers here more than 4,000 students from nearly every state of the Union and from foreign lands to attend the University of Michigan, to say nothing of the 500 or more students who come from all parts of Michigan to attend the Ann Arbor High School. Families from all parts of the United States move here every fall to educate their children, intending to leave in four years, but many of these families become permanent residents.

One hundred and twenty students have this semester stated in the university official registration that they are members of or have a preference for the Christian Church. These come from every state in the Union where the Disciples of Christ are represented, but the majority come from Ohio, Kentucky, Indiana, Illinois, Missouri, Iowa and Kansas. The church here not only touches the lives of our own students, but those of many others, as students have a habit of visiting all the churches. It is true that many of our students desire to give their religion a vacation while attending the university, but this is all the more reason why we should have an aggressive church here. Letters have been sent to me by parents and pastors in many states, asking me to look up students who are members of the Christian Church at their homes. Such letters are a great aid to us, for some of them give us the first intimation that a student belongs to the Christian Church. Students frequently fail to fill in the blanks in the university registration which give the religious census.

Our work is not only important here on account of the ever increasing procession of students coming and going, but because there are many families here who are strangers and lonely, and who have not identified themselves with any church, but are waiting for a little friendliness and sympathy. Time, effort, tact will win many of these; and they are most essential to the building up of a self-sustaining Church.

The work here, although very important, is extremely difficult. A minister must see with a vision from the mountain top, lest he become discouraged. He

preaches year after year to a procession. The results may be great, but they do not seem great, because they are dissipated. Our members have gone out to



W. CAMERON,
Oklahoma Evangelist.

every state in the Union. They may be found in Canada, Mexico, India, China, and Japan. The difficulty of Christian work here has been well expressed by the retiring pastor of the Methodist Church. He said that during his five years' ministry 543 had been added by letter and 565 had been dismissed by letter, and that a church here must make substantial progress if it is to hold its own. His conclusion was that the Methodist Church practically becomes a new church here every five years. And what is true of the Methodist Church changing the personnel of its membership every five years is in a greater degree true of our own church.

The Disciples of Christ have a peculiar message for the world, and there is no more fruitful soil for that glorious message than in Ann Arbor, where men's minds are peculiarly open and free from bias. The University of Michigan offers

every facility in its power to further Christian work among its students. "A great door and effectual is opened" unto us. Let us enter, not considering that any sacrifice is too great for the Master's cause.

A. C. Gray.

LEADS KENTUCKY IN GIFTS

H. D. C. MacLachlan, pastor at Shelbyville, Ky., and whose Bible school, with only 110 on the roll, has led the "Blue Grass" state in its gifts on Boys' and Girls' Rally Day for the past three years, says: "Our three springs of action are Interest, Instruction and (let us be perfectly frank) Rivalry. As to the first, we begin early and let every member and officer have a bank from the beginning, and replace (with mild reproof) every Sunday such as are lost. We never fail, too, to talk about the offering each meeting, and to make individual inquiries as to amounts already banked. This should be done by the teachers as well as superintendent. The feature of Instruction is equally important. This should take the form of stories about the "home" field for the younger classes, told in such a way as to kindle their imaginations, and for the older pupils the more advanced form of instruction in the relation of our home mission work to the cause of general Christianity in America. Lastly, the element of rivalry is not despised. The fact that our Sunday school, with only 110 on the roll, heads the list of the state for Rally day, is never allowed to be forgotten, and the pride of the school is thus enlisted. There is also a healthy rivalry among the classes and among the individuals in the classes as to which shall contribute most. We have found it to be a good thing to offer prizes for (1) the class and (2) the individual contributing the largest amounts. These prizes may take the form of high-class Bible engravings well framed. They are competed for on the understanding that they shall have the names of the winners printed on them and be left to hang on the walls of the S. S. rooms, which may be thus made gradually to acquire some aesthetic value and attractiveness." These are convincing facts. Isn't it true that we sometimes fail in results because we do not carry out to the end methods that are sure to win?—Ed.

Most churches need to be inoculated with the work microbe.

Workers Under the Woman's Board

"The love of Christ constraineth us"



S. G. INMAN,
Monterrey, Mexico.



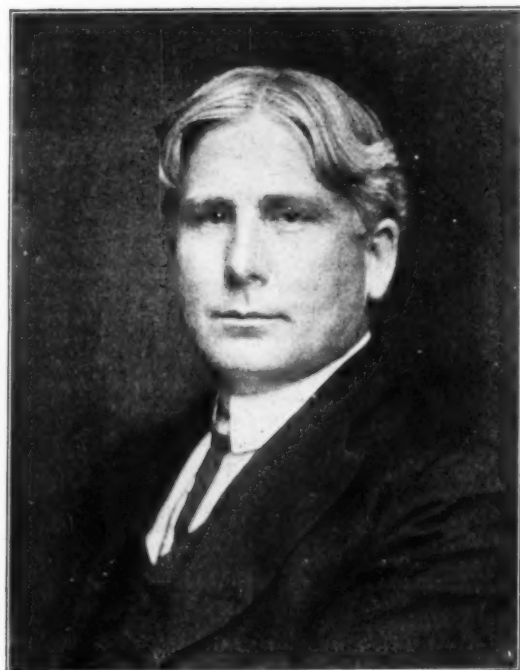
MRS. S. G. INMAN,
Monterrey, Mexico.



PROF. W. M. FORREST,
University of Virginia—Bible Lectureship.



PROF. F. L. JEWETT,
Texas University—Bible Chair.



PROF. W. C. PAYNE,
Kansas University—Bible Chair.



MRS. F. L. JEWETT,
Austin, Texas.



MISS ELMA IRELAN,
Monterrey, Mexico.



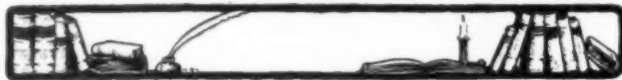
PROF. G. P. COLER,
University of Michigan—Bible Chair.



MISS MARY ROBERTSON,
Monterrey, Mexico.



Ruth Ogden Harrison



AMONG THE NEW BOOKS



D. G. Phillips

It is almost impossible in this age of prolific publishing interests to keep in touch with the books of real worth, and not spend some time and money on books that perhaps would better, to the average reader at least, be left unread. We cannot attempt in a few paragraphs to mention all of the books that deserve attention, nevertheless some of the more notable titles may be mentioned as suggestive of works of merit, and which our readers will find reliable in the various departments which we undertake to cover. It is our purpose to only mention those works which are in some measure of permanent value and which will enjoy a popular following.

During the past year there have been valuable contributions to the department of religious and philosophical works. Among a few of the most important works of this class we should like to mention the following: Harnack's, "The Expansion of Christianity in the First Three Centuries"; Ladd's, "The Philosophy of Religion"; Stevens' "The Christian Doctrine of Salvation"; William Newton Clark's "The Use of the Scriptures in Theology"; Charles Cuthbert Hall's "The Universal Elements of the Christian Religion"; Richard's "God's Choice of Men"; Sandy's "The Criticism of the Fourth Gospel"; Jefferson's "The Minister as Prophet"; Torrey's "Real Salvation and Whole-hearted Service"; Garrison's "The Holy Spirit"; Dawson's "The Evangelistic Note"; Powell's "The Victory of Faith"; Bowne's "The Immanence of God"; George Adam Smith's "Forgiveness of Sins"; Gates' "The Disciples of Christ"; Henry C. King's "Rational Living"; and Adler's "The Essentials of Spirituality."

In the field of Biography nothing of extraordinary quality has been published, although there have been several works issued which would enrich the library of the careful reader. Among these are: Gen. John B. Gordon's "Reminiscences of the Civil War," new issue; Skae's "The Life of Mary, Queen of Scots"; Sarah A. Tooley's "The Life of Florence Nightingale"; De Noussanne's "The Kaiser as He Is; or The Real William II;"; Shorter's "Life of Charlotte Bronte"; and Andrew D. White's autobiography.

Among the books for children is a new volume in the Elsie books entitled "Elsie and Her Namesakes," a new "Pepper" book, by Margaret Sidney, entitled "Ben Pepper"; Annie Fellows Johnston also has a new title in the famous "Little Colonel series" entitled "The Little Colonel's Christmas Vacation." Frances Hodgson Burnett's "A Little Princess" comes out in a new edition. Hurlburt's "The Story of the Bible, Told for Young and Old"; Mrs. Harrison's "The Moon Princess"; Ralph Barbour's "Four in Camp"; Wm. O. Stoddard's "The Boy Lincoln," and Ernest Thompson Seton's "Animal Heroes" are all of exceptional

merit and will be sure to delight the young reader.

The gift books are as beautiful and as charming as ever. Gibson's book of drawings for this year is entitled "Our Neighbors." Christy's drawings have also been issued in permanent form, under the title "Drawings in Black and White." Riley's "Songs o' Cheer"; Dunbar's "Howdy, Honey, Howdy"; Paul Leicester Ford's "His Version of It"; Bret Harte's "Her Letter, His Answer and Her Last Letter"; Kipling's "The Seven Seas," and Stevenson's "Child Garden of Verses" are all lavishly illustrated in colors and black and white.

In the field of fiction there is no dearth of "big sellers." Kate Douglas Wiggin's "Rose o' the River"; Parish's "A Sword of the Old Frontier"; Tarkington's "The Conquest of Canaan"; Thurston's "The Gambler"; McCutcheon's "Nedra"; Phillips' "The Deluge"; Duncan's "The Mother"; Carey's "The Household of Peter"; Wharton's "The House of Mirth"; Nicholson's "The House of a Thousand Candles," and Rice's "Sandy" are all proving of the sensational selling sort.

Many of the titles which are here mentioned in the different departments of literature have been reviewed during the past few weeks in these columns. Brief mention of some of these, together with others, follows:

RELIGION AND PHILOSOPHY

The Expansion of Christianity in the First Three Centuries. By Adolf Harnack, published by G. P. Putnam's sons, is a monograph "devoted to the mission and spread of the Christian religion during the first three centuries of our era." A sketch of the mission and expansion of Christianity which shall be coherent and complete in all its essential features, and also permit us to understand the reasons why this religion triumphed in the Roman empire, and how the triumph was achieved." 2 vols., net, per set, \$6.00.

The Christian Doctrine of Salvation, by George Baker Stevens, published by Scribner's Sons, is the latest volume in the International Theological Library. It is a small 8-vo volume, 536 pages with indexes. The author says in the preface: "The aim of the present work is to present a Biblical, historical, and constructive discussion of the Christian doctrine of salvation. The theme has been regarded and treated primarily as a subject of investigation. I have accordingly approached it from the historical side, and have aimed to state the problems to be considered and to define my positions respecting them in an historical and inductive method. I have tried to judge the various opinions reviewed and to test my own by means of the fundamental Christian concepts of God and man." "Net," \$2.50.

Rational Living, by Henry Churchill

King, published by The Macmillan Company, is a volume of practical inferences from Modern Psychology. The author has built "soberly upon the whole broad range of psychological investigation" a volume in somewhat popular form, presenting "the psychological facts with sufficient accuracy and fullness to give weight and point to the practical suggestions involved." The book "is no hasty compilation, but embodies those suggestions which, through a number of years, have appealed both to the writer and to many others as of interest and importance." "Net," \$1.25.

God's Choice of Men, by William R. Richards, published by Chas. Scribner's Sons, is a study of Scripture, a plea for individual personality against the modern tyranny of the crowd. The author believes that the tendencies of our times "planing off all individual excellence and distinction, and sinking the individual in the mass" are "disastrous and deplorable and anti-Christian." Whereas, "Individual personality is the uniform outcome of this great doctrine of Divine election. God chooses men one by one." "Net," \$1.50.

Real Salvation and Whole-hearted Service, by R. A. Torrey, published by Revell & Co., is a series of sermons by this famous revivalist. A few of the titles are: The Appalling Sin of Unbelief in Jesus Christ; Hell: its Certainty, What Sort of a Place it is and How to Escape It; Refugees of Lies; "Who Then Can be Saved?" How God Loved the World; The Most Effective Method of Soul-winning; Simple Methods by Which Anyone can Win Others to Christ. "Net," \$1.00.

The Essentials of Spirituality, by Felix Adler, published by James Pott and Co., is a work from which may be gleaned much that is hopeful and helpful. Dr. Adler rates the essentials of spirituality as first, an awakening to the need of spirituality; then the old precept, "Live as if this hour were thy last"; third, "Learn to look upon any pains and injuries which you may have to endure as you would upon the same pains and injuries endured by some one else." There are three other lectures, as follows: The Spiritual Attitude Towards One's Neighbor; The Spiritual Attitude Towards Oppressors; The Two Souls in the Human Breast. "Net," \$1.00.

The Immanence of God, by Borden P. Bownd, published by Houghton, Mifflin & Co., is a volume of unpretentious dimensions, but a veritable storehouse of treasure. In his preface the author says: "The undivineness of the natural and the unnaturalness of the divine is the great heresy of popular thought respecting religion. The error roots in a domestic and mechanical philosophy, and in turn produces a large part of the misunderstandings that haunt religious and religious thought alike. To assist in the banishment of this error by showing a more excellent way is the aim of this little book." Net \$1.00.

The Philosophy of Religion, by George-

Trumbull Ladd, published by Charles Scribner's Sons, is a critical and speculative treatise of Man's religious experience and development in the light of modern science and reflective thinking. 2 vols., net price, per set \$7.00.

BIOGRAPHY AND MEMOIRS

The Autobiography of Andrew D. White, published by The Century Company, is one of the most interesting works of biography that has appeared during the year. The life of a man who has occupied for many years a prominent place in American political, educational, literary, and diplomatic life, deserves more than passing notice. Mr. White has been successively a professor at the University of Michigan, state Senator at Albany, first President of Cornell University, Minister to Germany, Minister to Russia, Ambassador to Germany, and President of the American Delegation at the Peace Conference of The Hague, besides being a great politician and traveler. In such a many-sided life there are abundant memories of important men and events. Two large volumes, illustrated with portraits in photogravure, gilt top.

The Life of Florence Nightingale, by Sarah A. Tooley, published by the Macmillan Co., is an appreciative life of the famous woman who is so gratefully remembered by the whole world, and who has nearly reached her eighty-fifth birthday. Miss Tooley tells not only of her active work as a nurse in the Crimean War and elsewhere, but of her work in investigating sanitary and other reforms, nursing homes, district nursing, etc., describing finally her life at the present time, net, \$1.75.

Charlotte Bronte and Her Sisters, by Clement K. Shorter, published by Charles Scribner's Sons, is the latest volume in the *Literary Lives* Series. The author has included in this literary biography new facts and letters that had not come to light when Mrs. Gaskell's "Life of Charlotte Bronte" was written, and has tried to let her tell her own story as much as possible by means of these letters. The final chapter is entitled "The Glamour of the Bronte's." Net, \$1.00.

FOR THE CHILDREN

The Moon Princess, by Edith Ogden Harrison, published by A. C. McClurg & Co., is another of Mrs. Harrison's charming fairy books, telling "How the Wedding Guests Visited the Caves of Ocean," "How the Fairies were Changed into Mocking-birds," about the "Little Dwellers in the Marsh" and the "Rainbow Sisters," "How the Sun Princess Came to the Earth," "The Story of the Jewelled

Beach," "The Lost Ocean," "The Story of Princess Sunset," "How the Moon Princess was Taken Captive by the Black Dwarf," and "How the Sun Prince Rescued the Moon Princess." Net, \$1.25.

The Little Colonel's Christmas Vacation, by Annie Fellows Johnston, published by L. C. Page & Co., is the latest volume in The Little Colonel Series. The story opens at a girl's boarding school in the city of Washington in a splendid old family mansion with its ancestral portraits and stately old garden. A high-class modern school where the girls lead an ideal school life forms the first half of the story, while the Christmas vacation with its visits, parties and various good times make up the balance of a refreshing, wholesome story, continuing a previous series, \$1.50.

The Boy Lincoln, by W. O. Stoddard published by D. Appleton & Co., is worthy an exalted place in all lists contemplated for both boys and girls. The author says in the preface: "There is here a lesson of possible development, advancement, uplifting, which is invaluable. It is peculiarly American and should become familiar to every boy or

especially when read out loud by some one who can add other incidents from his own knowledge or observation about the curious ways of animals. It is the story of the interesting creatures who live in the pond, as told by Uncle Jack to Jackie and Vi. The subjects are as follows: Lemna, Queen of the Pond—Mr. Natterjack—Into the Pond—The Submerged Forest—Jackie and Vi See the Ogre—Master Dragon-fly—Tadpoles—Newts—The Ogre Goes out Flying—The Water-boatman—The Water-spider—Wigglers, and Others—The Water-scorpion—The Dance of the May-flies—Jackie Picks a Water-lily—The Snake in the Grass—Pond-skaters and Dragon-flies—The Dragonfly at Home—The Caddis and the Drone-fly—The Newt's Misfortune. \$1.25.

ILLUSTRATED GIFT BOOKS

Our Neighbors, by Charles Dana Gibson, published by Charles Scribner's Sons, is a portfolio volume of this artist's most unique and popular work. It contains the best sketches by Mr. Gibson made during the past year, and a number of hitherto unpublished drawings. Size 11x17½ inches, boxed, net, \$4.20.

Songs o' Cheer, by James Whitcomb Riley, published by Bobbs-Merrill Co., is a collection of the favorites of Mr. Riley's poems of gladness, contentment and consolation. It is one of the most beautiful books of poetry ever issued and will undoubtedly enjoy the immense popularity of Mr. Riley's other gift books. The charming illustrations of Hoosier life are executed by Will Vawter. The volume is handsomely and beautifully made, \$1.25.

His Version of it, by Paul Leicester

Ford, published by Dodd, Mead & Co., enjoyed a wide popularity when first published, and brought out new in its present beautiful and artistic dress will become more so. A favorite old horse describes to his younger stable companions, how, in Washington, during the Civil War, he helped his master to win beautiful "Miss Felicia," when he was in danger of being "cut out" by a rival.

The illustrations in color by Henry Hutt, and page decorations by Theodore Haggood are exquisite and lend a charm to one of the most artistic gift books of the year. \$1.50.

NEW FICTION

A Sword of the Old Frontier, by Randall Parrish, published by A. C. McClurg & Co., is a tale of Fort Chartres of Detroit. Peril, excitement, and adventure are the chief elements of this story, which includes also a romantic love affair. The hero and teller of the story is an officer of France, a younger son, now poor and willing to retrieve his fortunes



"OLD ANSE LAUGHED—A GRIM, MIRTHLESS LAUGH, SO FILLED WITH CRUEL EXULTATION."

From the illustration by F. C. Yohn for "A Sword of the Old Frontier," by Randall Parrish: A. C. McClurg & Co., Publishers.

girl in the Republic for which he did and suffered so much and so unselfishly. Therefore I am going to send out my little book and ask them to go into the Indiana clearing with me and hear Abe talk with old man Sansom and listen to the debates of the parliament that held its important sessions in Gentry's grocery."—\$1.50.

Ben Pepper, by Margaret Sidney, published by Lothrop, Lee & Shepard Co., is the tenth volume in the well-known group of "Pepper" books. This recounts the events of the Christmas holidays, while the family are still children, Ben, the oldest boy, being given a prominent place in the narrative. Christmas shopping, for the family and for the poor, a school accident, how the mountain children received their box, Jocko the monkey and his career, the Christmas tree, a sleighing party, etc., make up the adventures of a happy family of young people. The book is nicely illustrated. \$1.50.

The Pond People, by Frank Stevens, published by A. C. McClurg & Co., is just the kind of a book that children enjoy,

If possible by bearing a secret message from the commandant at Fort Chartres to Pontiac, in contradiction of a more public but less polite message going by other hands. The other messenger also has in his charge two English girls, an heiress and her companion, who are seeking the heiress's father. The man is a rascal, and Captain de Coubert seeks to rescue them from his false guardianship, and on this attempt an exciting journey follows. \$1.50.

The House of Mirth, by Edith Wharton, published by Charles Scribner's Sons, is a story that has won a good deal of attention during its serial publication because of its vivid presentation of certain phases of American "high society." The character of the heroine, Lily Bart, is an analytical study of considerable interest, showing a girl of great beauty, brought up to luxurious habits, but with no means of her own. Beneath a surface of artificiality she has a somewhat impulsive and essentially fine nature, and it is the conflict between her real character and her circumstances that brings about the situation detailed in the story. \$1.50.

Rose O' the River, by Kate Douglas Wiggin, published by Houghton, Mifflin & Co., is a story of the logging regions of Maine. Rose, who has her nickname because of another Rose in the neighborhood, is engaged to a young man of the region—a fine, brave, tender fellow, deeply in love with her. She is young and light-hearted, not yet quite sure of herself, and when a dandified "counter-jumper" from Boston comes to the village, she appears to be too much taken with him. It takes a trip to Boston and many heart-searchings to bring Rose to her senses. There are some interesting scenes among the lumbermen on the river, and old "Turrill" Wiley, Rose's grandfather, supplies considerable humor. The book is illustrated in tint by George Wright, \$1.50.

The Conquest of Canaan, by Booth Tarkington, published by Harper & Bros., is refreshing and delightful. The scene is laid in a little Indiana town, where despite the unpretentious setting a stirring drama is enacted. In Ariel Tabor Mr. Tarkington has drawn a charming and unconventional heroine; in Joe Loudon we have a splendid character whose triumph over adversity is a stubborn, hard-fought, and intensely interesting battle. Altogether it is a perfect example of the thoroughly American novel in which Mr. Tarkington has notably surpassed all his former work. Illustrated, \$1.50.

Scaffoldings come down when buildings are completed. Don't carry sermon scaffolding into the pulpit.

EXCERPTS FROM CONVENTION ADDRESSES.

(Concluded from page 1166.)

ism which would ask not what is a man's supreme allegiance, but what is his latest definition. We would never make the formula a condition of discipleship, but steadily affirm that discipleship precedes the formula, and may long exist without it. I, at least, would not wish to be a candidate for any Heaven from which William E. Channing and James Martineau were excluded.

It is not so important to be sure that Christ is like God, as it is to be possessed of the immovable conviction that

God is like Christ; that God is not a Caesar or a Sennacherib; that he is not like some shape of clay or wood or stone; but is like Jesus.

President Tucker of Dartmouth on Christian Citizenship.

But why should we discuss the question of citizenship in the Federation of Churches. What have we to add, or what ought we to add to the qualities which make up the great citizen? We ought to add the supreme qualification, namely, consecration. Consecration supports and steadies the vision of duty, it directs the trained intelligence, it nerves the will and cheers the heart in defeat, and above all it teaches the soul the joy of self-sacrifice. There is but one equivalent for the immense rewards of private gain, and that is the exceeding great reward of self-sacrifice. If a man does not allow himself to feel the joy of self-sacrifice in a righteous cause, he is not out of reach of the rewards of private gain. When he has once tasted that joy, rewards seem cheap. What money would bring back your missionaries from "dark and heathen lands," where their comrades have fallen and are falling at their side. What money has been able to hold back from the high places of public duty men who have been summoned there out of the very midst of us at the cost of personal enjoyment or professional honor? In our demands for citizenship, we cannot stop short of the man capable of devotion.

INTER-CHURCH CONFERENCE ON FEDERATION.

(Concluded from page 1156.)

reason that the Disciples of Christ are directly interested in the work of Church Federation. Their very nature and genius makes them open-minded to such suggestions as it offers. They do not hold it to be a final form of Christian Union, but only a step in the right direction, and the most open-minded and aggressive of them are therefore heartily in favor of using it everywhere.

The question of a more permanent and aggressive organization than has yet been attempted was taken up at the Saturday session and a plan proposed for a closer federation of some thirty churches that were named. A good deal of discussion has arisen in the Christian press and elsewhere over the exclusion from this conference of such liberal churches as the Unitarian and Universalist. More will be said by us later on this subject. It is sufficient perhaps to notice here the fact that the conference manifested little desire to have the co-operation or presence of these bodies.

The Disciples were well represented on the program, and were received everywhere with consideration. Besides the addresses of Dr. Garrison and Prof. Willett, Dr. Power spoke at the Monday morning session. The representatives of the Disciples among the delegates and visitors included L. G. Batman of Philadelphia; M. L. Bates, East Orange, N. J.; S. H. Bartlett, Cleveland; President Bell of Drake, B. S. Ferral of Buffalo, J. H. Garrison of St. Louis, H. C. Kendrick of Hagerstown, Md.; E. H. Long of Buffalo, R. Moffett of Cleveland, W. T. Moore of Columbia, Mo.; F. D. Power of Washington, President Rowilson of Hiram, E. J. Teagarden of Danbury, G. B. Townsend of Troy, H. L. Willett and C. A. Young of

Chicago, beside the local representatives such as J. P. Lichtenberger, J. L. Garvin, Robert Christie of New York and M. E. Harlan of Brooklyn.

Raising Money by Entertainments.

(Concluded from page 1159.)

result in money, an organized effort to secure actual giving is far more profitable than the oft-times desperate struggle to make an entertainment "pay." Men and women and children ought to be asked to give. It is good for them to be asked, and better yet for them to give when they are asked, and to do so with no thought of what they will get for their money.

T. E. Mallory.

Topeka, Kansas, Nov. 8, 1905.

No unwelcome tasks become any the less unwelcome by putting them off till to-morrow. It is only when they are behind us and done, that we begin to find that there is sweetness to be tasted afterwards, and that the remembrance of unwelcome duties unhesitatingly done is welcome and pleasant. Accomplished, they are full of blessing and there is a smile on their faces as they leave us. Undone, they stand threatening and disturbing our tranquillity, and hindering our communion with God. If there be lying before you any bit of work from which you shrink, go straight up to it and do it at once. The only way to get rid of it is to do it.—Exchange.

PASSING OF PORRIDGE.

Makes way for the Better Food of a Better Day.

"Porridge is no longer used for breakfast in my home," writes a loyal Britain from Huntsville, Ont. This was an admission of no small significance to one 'brought up' on the time-honored standby.

"One month ago," she continues, "I bought a package of Grape-Nuts food for my husband, who had been an invalid for over a year. He had passed through a severe attack of pneumonia and la grippe combined, and was left in a very bad condition when they passed away.

"I tried everything for his benefit, but nothing seemed to do him any good. Month followed month and he still remained as weak as ever. I was almost discouraged about him when I got the Grape-Nuts, but the result has compensated me for my anxiety.

"In the one month that he has eaten Grape-Nuts he has gained 10 pounds in weight, his strength is rapidly returning to him, and he feels like a new man. Now we all eat Grape-Nuts food, and are the better for it. Our little 5 year old boy, who used to suffer from pains in the stomach after eating the old-fashioned porridge, has no more trouble since he began to use Grape-Nuts, and I have no more doctor's bills to pay for him.

"We use Grape-Nuts with only sweet cream, and find it the most tasty dish in our bill of fare.

"Last Monday I ate 4 teaspoonfuls of Grape-Nuts and cream for breakfast, nothing else, then set to work and got my morning's work done by 9 o'clock, and felt less tired, much stronger, than if I had made my breakfast on meat, potatoes, etc., as I used to. I wouldn't be without Grape-Nuts in the house for any money." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

CHRISTIAN CENTURY PULPIT

Sermon preached by M. E. Harlan, pastor of the First Church of Christ, Brooklyn, Sunday, Nov. 12, introductory to the National Interchurch Conference on Federation.



"That they may all be one; as thou, Father, art in me, and I in thee, that they may be one in us; that the world may believe that thou has sent me."—John xvii:21.

NO HISTORIC truth is more certain than that in apostolic times a church was organized under inspired leadership. That church was a unit. That that church is not like he left it is unquestioned. No divine or sane authority has ever been given to change from the original plan. In the minds of multitudes of earnest men to-day the question is often asked why may we not build churches after the original pattern, having the same name, the same officers elected in the same way, the same divine Lord only, observing the same ordinances, living the same inspired life, using the same discipline, telling the man of penitent faith how to become a member in the same way they told him. If this process would not restore the New Testament church, how may we hope to find it? Outside the inspired record we cannot hope to find its origin or description.

As long as Protestantism holds to differing human creeds, she makes a false boast when she says she is governed by the New Testament. Human creeds may be useful as milestones as showing where and how far our fathers traveled; but when used as tests of modern fellowship and as instruments of theological bigotry and torture they become rallying centers of sectarian strife and divisions. It is the attempt to bind on living men the opinions of dead and uninspired men of a past age. The Catholic Church has this advantage over the Protestant that would hold to human creeds. The Catholic secures his orders from living men, at least—Popes and priests.

Christianity is not sectarian nor competitive. Paul classes such competition and divisions as "carnal!" I recently heard the national secretary of the Anti-Saloon League make an appeal for needed support in which he said: "In our fight against the saloon we must cease to be Methodists and Presbyterians and Lutherans and Baptists and unite our forces as one body." From the large audience this received thunderous acclamation of approval. But if this is good policy to fight the saloon why not use the same wisdom and loyalty in fighting all evil? The world never can be won to Christ by a divided church, and Christ knew it and therefore prayed: "That they all be one that the world may believe."

The divided and sectarian state of Christendom is the most insurmountable stumbling block in the way of universal faith. During political campaigns we hear demagogues appeal to what they call "the German vote" or "the Italian vote," etc. But his is not the voice of the patriot. If a man will not vote a decent ticket till he is reminded that he was born in some other national family he is unfit to vote and should be sent back as an unfit nestling. So the recruiting officer in the army of our Divine Lord is but a demagogue that resorts to mere

denominational pride in order to give force to his appeal.

All agree that denominations did not exist in the apostolic church. The first followers of our Lord were simply Christians, and did not belong to any of these divided parties. Why may not we have it that way again? The object of every preacher should be to make men simply and only Christians. The Christian church is the only institution that advocates that there is strength in division. In all other organizations we say in union is strength. We never can unite on opinions or the Westminster confession or the Augsburg confession or any other denominational creed, for people honestly differ on them.

But why should we have any human creed? Why not use just the simple creed the apostles used with one short article—that Jesus is the Christ, the son of the living God and the Saviour of men: to believe him with all the heart and to serve him is all that is required. If, as some say, these creeds are taken from the Scripture, then why do they differ so materially? If they are taken from the Scriptures then suppose we put them back where they belong, and let each man interpret for himself rather than attempt to force on one man the opinions of others who have no more rights than has he!

If originally there were no denominations, then what has transpired that causes them? Selfishness changed the divine plan and in exchange for the united commonwealth gave us the pompous Pope and arrogant ecclesiasticisms. Though Luther was ostracized for opposing this pomp, yet he organized no denomination. In fact, he besought those he taught to be simply Christians and that they should call themselves not Lutherans, but Christians. If the Lord's will had been done, there would be nothing to federate. What is now in the way of again realizing the apostolic pattern? Not a thing except our own wills, for he desires it as was left by the apostles. It is not a question of what pleases us, but what pleases him and the world never will be completely won till there is one will and that will is his will.

The heathen demand that we come together. They are bewildered over our different systems. Many of our missionary boards used to send their missionaries actually pledged to set up their denominational system of theology. One would take the Wesleyan system and another the Episcopalian system, and so on through the list, till the heathen regarded each as a separate religion. Why should we persist in bothering the heathen at all with our different systems as tests of fellowship? Why not build just one undivided

church of Christ in all heathenism and call it such? Is it because we do not know what it is or was? Why not let the form of organization include all usages not out of harmony with God's will?

A wise editorial in the *Missionary Review* at the time we came into possession of Porto Rico and Cuba asked the following pertinent question: "As men and women in our new possessions are won are they to have denominational labels? For once Christians should unite in preaching a simple gospel and in founding one church under the simple name of Christian. There should be no rivalry to establish sects. Thank God that there are strong omens that this is being brought to pass. American Presbyterians and English Baptists have united to establish theological and medical and arts colleges in different points in Shantung Province in China. In 1899 the Methodists and Presbyterians united in Japan in "a plan to co-operate in Sunday school publications," thus increasing their efficiency. The Eighth Conference of Foreign Missions Boards of the United States and Canada (New York, 1901), with secretaries representing all denominations, recommended that all missionaries be instructed that the boards favor comity on the field and that "the organic union of native churches established by the missionaries of churches holding similar systems of doctrines and church polity be encouraged, thus helping to lessen the divisions of Protestant Christianity."

The General Conference of Missionaries in Tokio (1901) inaugurated a plan of co-operation after a "harmonious session" upon which all missionaries in Japan, except the Episcopalian, agreed to have their committees appointed on Christian union. They held a union revival which was greatly blessed. All the great religious denominations are moved with the growing Christly fervor to see the world evangelized, and when these earnest men see that with a divided church and wasted resources in supporting several churches where one would be better, just to foster denominational pride, they will with one mighty impulse fix the date and doom of sectarianism and the reunited church will give rich intonations to our Master's prayer that "they all may be one." Christ, the Holy Spirit, our own desire for preservation, the sacred Scriptures, the glorious hope of winning the world, will yet constrain us to close up the ranks not only when we fight with the Anti-Saloon League as allies, but in every fair fight of faith. May this week's federation conference contribute largely to this end.

The students of the Disciples' Divinity House, Chicago, have contributed about \$60 toward the furnishing of the dining room of the new dormitory of the Hazel Green, Ky., Academy of the Christian Woman's Board of Missions.

Man, and a Church with a Message

AN EIGHTEEN-YEAR PASTORATE

Henry M. Johnson

"And there stands old Kentucky!"—these familiar words have been recently paraphrased into the sentence: "And there stands Old Fourth and Walnut," for the congregation of the First Christian Church of Louisville, Kentucky, worshipping at the corner of Fourth and Walnut streets, recently declined the offer of \$160,000.00 for their church property, and the classic structure dedicated to God at that corner still stands.

The church is located in the heart of the retail business district of the city, being opposite a new million dollar hotel, the Seelbach, just completed, and the offer mentioned above was recently made by a capitalist who proposed to tear down the structure and erect a modern sky-scraper office building on the site. The six weeks' intense discussion of the question by the congregation, at prayer meetings and at other appointed times, as to whether to "stay" or "sell," was at last concluded, and, when the vote was taken, the result being almost two to one in favor of staying, every one accepted the decision as the will of God and bent himself to renewed energy in the old church's glorious work of saving souls.

The desirability of the site for business purposes was due to the fact of its central location and accessibility. But these considerations also commended it as a suitable location for a church desirous of reaching the people. The Church's decision to stay was in effect a decision that its vantage ground should not be surrendered.

The history of the First Christian Church is the history of the Christian Church in Louisville. To Elder J. P. Torbitt, who, several years ago, compiled a history of the church, we are indebted for a goodly number of the following facts concerning its early history.

In the early 20's Philip S. Fall was a minister in charge of a Baptist congregation worshipping in this city. In 1824 Mr. Fall was clerk of the Long Run Association and was appointed to preach the introductory sermon and write the circular letter for 1825. About this time Mr. Fall had received through a friend a copy of Alexander Campbell's famous sermon on "The Law," which he read with great interest. As a result, his congregation unanimously adopted a resolution declaring the "New Testament of our Lord and Savior Jesus Christ as our only creed and the only Rule of our Faith and Practice." When Mr. Fall came to present his circular letter to the Long Run Association, he felt it his duty to express in this letter the convictions

that had resulted from a careful study of the New Testament. The proposition contained in this letter was in substance,



REV. E. L. POWELL, LOUISVILLE, KY.

"The Scriptures of the Old and New Testaments are the only infallible and sufficient rule of faith and practice." This seemed so clear that no one could question it, but when it had been read before the association, one after the other arose and assailed it, and it was committed for investigation to the Committee of Arrangements, while two brethren—Allan and Voorhies, were required to write another in case it should be rejected. Its merits were thoroughly canvassed, every word of it being closely scrutinized. The committee could not question its truth. A few verbal alterations were made and an explanatory note added to its close; but after it had again been read before the association it was rejected by the casting vote of Moderator George Waller. Time passed on. The church of which Mr. Fall was pastor continued with the New Testament as its platform. Toward the close of 1825 Mr. Fall left Louisville and Benjamin Allan succeeded him. While Mr. Allan had at first, in the association, opposed Mr. Fall's document, he afterwards became a warm advocate of its principles, and lived and died firmly under their influence.

The larger majority of the church contended for the New Testament as the only and sufficient rule of faith and practice. There were thirty of the members, however, who contended for the old "covenant and constitution." Finally, these two bodies, holding diverse views, separated and were opprobriously styled "Campbellites" and "Wallerites;" Benjamin Allan being pastor of the former and George Waller of the latter. Both bodies, however, regarded themselves a Baptist church. It was not until 1833 that the larger body of the New Testament party assumed the name of "Disciples of Christ." Thus it was that the first movement among the Baptists of Kentucky in the direction of those principles for which we plead, was made by the congregation in Louisville. It is proper to add that it was Philip S. Fall who gave the first impetus to the reformation in this city.

To further detail the history of the church would hardly serve the purpose of this article, for it would be merely to recount the trials and struggles so common to the bodies of our people who stand for the primitive church and its ordinances against those with man-imposed creeds. In 1846 the legislature of Kentucky granted to the church a charter under the corporate name of the "Walnut Street Christian Church, of Louisville, Ky." This was in 1876 changed to the "First Christian Church, of Louisville, Ky," which name it still bears. The congregation has

worshiped at the present site since 1846, although the present edifice has been completed only since 1870.

Strong, able and eloquent men have occupied the pulpit of this church. Those best known to our brotherhood were: Jacob Creath, Jr., and D. P. Henderson, Winthrop H. Hopson, J. S. Lamar, B. B. Tyler and A. I. Hobbs.

The longest pastorates were those of D. P. Henderson and the present pastor, E. L. Powell. One of the most scholarly of the pastors was H. T. Anderson, whose translation of the New Testament is well known among us. Another prominent name is D. S. Burnet, a man of splendid culture and noble Christian character. There are still other names worthy of mention, but the list is too long for this article. E. L. Powell, the present pastor, is just now rounding out the eighteenth

This article is the twenty-fourth of a series now appearing in The Christian Century relating historically to our prominent and living-link churches. The next article will sketch a synopsis of the Union Avenue Christian Church, St. Louis, where James M. Philpott is the efficient pastor.

History of First Church, Louisville

year of his pastorate. Mr. Powell is recognized as one of the strongest men in the Christian Church in America. He is almost universally conceded to be the ablest and most powerful man in the Kentucky metropolis. In the first place, he is a man with a message, and by his ability and earnestness he is able to get that message received. He is a broad-gauged and liberal-minded man, and yet no compromiser with principles, and always an advocate and defender of the original primitive church and its ordinances of apostolic times. He is a man of

of them may be said to have grown out of this one. They now comprise a membership of about 5,000, as follows: (1) The First Christian Church, (2) Broadway Christian Church, formerly the Floyd Street Church; (3) Campbell Street Christian Church, (4) "F" Street Christian Church, (5) Main Street Mission, (6) Highland Christian Church, (7) Third Christian Church, (8) Portland Avenue Christian Church, (9) Portland Avenue Mission, (10) Clifton Christian Church, (11) Parkland Christian Church, (12) Eighteenth Street Mission of Park-

claim of a financial nature against their property, recently paid \$1,000.00 and is now entirely free from the mother congregation.

The membership of the church is at present over one thousand, whose residences are actually known, besides several hundred more enrolled. The growth in membership is steady from Sunday to Sunday. The net gain, i. e., over and above the deaths and withdrawals by letter, averages about fifty each year. The church has always been extremely missionary in spirit. It is its custom to yearly take up one offering for all the various interests. The fixed amount is \$1,500.00, divided as follows:

Foreign Christian Missionary Society.....	\$600.00
American Christian Missionary Society.....	300.00
Board of Church Extension.....	300.00
State Work	200.00
Ministerial Relief Work	100.00

In addition to this, the C. W. B. M. observes its day and takes charge of its offering. The \$600.00 above mentioned, paid annually to the Foreign Society, maintains and supports Dr. Anna Gordon at Mungeli, Central Province, India, as the church's missionary in the foreign field. The payment of this amount, which is sufficient to maintain a missionary abroad, makes the church a "living link" in the Foreign Christian Missionary Society. The \$300.00 paid annually to the American Society also makes the church a "living link" in that society. The \$300.00 paid annually to the Board of Church Extension gives to the church a named loan fund.



MAIN AUDIENCE ROOM, SHOWING INTERIOR.



FIRST CHRISTIAN CHURCH, LOUISVILLE, KY.

courage and zeal and has been very earnest in the advocacy of civic righteousness. A number of his sermons on this and kindred subjects have been published in book form, entitled: "Savonorola, or the Reformation of a City." Mr. Powell is a man among men, being very popular with the people. This makes his power for good very great.

His popularity extends throughout all classes. The Elks, some time ago, desiring to have a minister in their order, selected Mr. Powell and elected him as an honorary member. Recently the Commercial Club of this city, following its custom of annually selecting some man upon whom the club confers with ceremony the title and honor of a life honorary member, selected Mr. Powell. Five hundred of the representative men of this city have recently tendered him a testimonial banquet, at which he was the guest of honor. Mr. Powell is one of the trustees of the Carnegie library, and takes a deep interest in all of the affairs of his city. He is by many regarded and styled as "Louisville's foremost citizen." Mr. Powell has attained considerable note as an orator, having delivered several of his famous lectures in various parts of the country. Last year he was president of the American Christian Missionary Society in addition to his other offices.

The First Christian Church building enjoys the distinction of being the birthplace of the Foreign Christian Missionary Society, for in the lecture room of this church in 1876 a small body of disciples, feeling their responsibility, under the great commission of the Master, met and organized that society.

There are now sixteen congregations of the Christian Church in this city, besides the First Christian Church, a great many of which have been established directly or with the aid of this one, and all

land Christian Church, (13) South Louisville Christian Church, (14) Central Christian Church, (15) Central Christian (colored), (16) Hancock Christian Church (colored), (17) Third Christian Church (colored).

Friendly and fraternal relations exist between the congregations, and when occasions arise they co-operate fully in any good work.

The First Christian Church has within the last fifteen years built two mission churches which are now self-supporting, the Parkland and Clifton churches, mentioned above. The church holds in its trustees the title to the Parkland and the Hancock Street churches. The Clifton church, desiring that there should be no

The three annual features of the church's activity, somewhat social in their nature, for the purpose of promoting fellowship among the members, are the young people's reception to the whole congregation, held in the early spring; the pastor's annual banquet, given by him in the lecture room of the church to the men of the church and a few outside friends, held in the late winter, and a reception tendered by the congregation to the representatives of the various missionary boards of the Christian Church, held on the last evening of the year, which meeting is turned into a watch meeting.

Another distinctive feature of the
(Continued to page 1182.)

AT THE CHURCH

BIBLE STUDY UNION LESSONS

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NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

Lesson 49, for December 3, 1905.

THE CRUCIFIXION OF JESUS.

Mt. 27:32-66.

It has often been noted that the real cause of the intense suffering of Jesus on the cross was not the mere physical agony due to the wounds in His hands and feet and to the suspension of His body from these lacerated limbs. Men often suffered thus for days before death released them. Jesus died in a few hours. He was racked by an agony beyond the reach of words. It was not the shameful degradation of the cross that moved Him thus, for He well knew that out of the shame would come His glorification. Never was He so clearly a King of men as when He hung upon the cross. We can only understand His speedy death by recalling the repeated and accumulated torture He had suffered since the scene at Gethsemane. Betrayed, deserted, insulted, execrated, attacked, scourged in the cruellest fashion—enough of itself to lower the vitality of a man—He had continuously suffered the most intense agony of body and spirit. How great a burden rested on His soul, placed there by His passionate love for men and vivid realization of their heedlessness, their wastage, their ungodliness only, He could know; But we can faintly appreciate the effect of the rapid succession of experiences, each testing His endurance and self-control to its utmost. Within the space of a day Jesus crowded the anguish of a lingering martyrdom. No wonder He could not endure the long and bitter agony of the cross.

For the very reason that Jesus by His death transformed the cross from a symbol of shame and ignominy to a token of glorious triumph, and because we do not see with our eyes its dreadful realities, it is not possible for us to fully realize the horror with which a death by crucifixion was contemplated by the average Jew. "Enduring the cross, despising the shame," meant something more to the reader of the days of Paul than a mere willingness to suffer. That Jesus died on the cross was a real "stumbling-block" to the Jew, a sufficient indication to the average enlightened Jew that Jesus was not the Messiah He claimed to be. Crucifixion was a death which no Roman citizen could suffer; it was reserved for slaves or criminals, for those who were not regarded as entitled to any consideration. It was this fact that gave the sting of deadly insult to Pilate's inscription over the head Jesus. The procurator saw, if the priesthood did not, the degradation which they had invited for themselves. It is possible that Pilate took advantage of the presence in his dungeons of two robbers awaiting execution to emphasize the insult. In any case it was marked.

As the procession headed by the grim group of soldiers guarding the victims with their crosses wound up the hill outside the wall of the city, Jesus gave one more evidence of His constant thoughtfulness. When the women, whose intuitions then as now led them to place their sympathy more unerringly than did their fathers and sons, lamented His cruel fate, He bade them were rather for themselves and for their beloved country, going to swift ruin, than for Him, so soon to be glorified. That same habit of carefulness for others which distinguished His whole life expressed itself in His prayer for the rude soldiers who nailed Him to the cross; in His placing His mother in the care of His nearest friend; in His response to the brigand who hung near Him; in His last word as reported in the fourth Gospel (19:30). The world of mankind was ever on His heart.

With supreme courage Jesus met the cri-

sis. He refused the stupefying draught given to the poor victims before their crucifixion. No word of reproach for His enemies passed His lips, but only gracious and kindly expressions. Only in the last extremity of His pain and weakness did He seem to momentarily falter. If His cry to God in the words of the Psalmist was indeed an expression of His real feeling, it was followed by a deep and strong conviction of God's abiding presence. "Father into thy hands I commend my spirit," was the confident utterance of His inmost self.

Over against the mockery of the stragglers and the priests stands in welcome relief the devotion of the disciples. They had recovered from their panic and with the group of faithful women were watching the dreadful scene with saddened countenances. This sudden death in this shameful manner of their beloved Leader seemed the death blow to all their ardent hopes. Yet their love for Jesus was so sincere that they watched their opportunity to render to Him the last services of tender respect and braved the danger of the proximity to Him.

Even upon the centurion, hardened to such scenes, the dying Saviour made a deep impression. Never had he known one who met his death in such a fashion. "Truly," said he in his half-heathen mingling of divine and human ideas, "this was a son of God," by which he must have meant "a godlike sort of man."

In glorious fact the death of Jesus "replaced the evil associations of the cross by ideas of inexpressible beauty and significance." His death was so full of dignity that it drove out the thought of shame. The very ones who saw the cross on Golgotha with horror-stricken eyes were heard not long

after to rejoice over it. It was the symbol of sacrifice but likewise that of triumph and glory. Through His voluntary death upon the cross Jesus forever made it the symbol of noble, deliberate, worthy self-sacrifice, before which evil loses its power.

All this was hidden from the hearts of the faithful few that afternoon when to the surprise of all Jesus gave up His life. They only wished to save His sacred form from further ill-treatment or from the usual exposure for days or weeks by taking it away at once and laying it in a tomb. Fortunately there were men of influence who shared this wish and were able to secure from the procurator an order for the body. Reverently and tenderly it was taken down and borne away to the tomb not far away which had never been used. Here without the attention usually given at such a time, for it was very late, but swathed in clean linen wrappings, the body of Jesus was placed until the Sabbath should have passed. Nothing more could be done that day, so with sad and hopeless hearts the disciples went away.

The cross has a many-sided significance for the disciples of Jesus to-day. More than any other experience it reveals His nobleness. His fortitude, His fixed habit of thinking of others, His absolute confidence in God. More than any other it exhibits the true nature of that sinfulness which demanded such a sacrifice. Better than any other it sets forth the real glory of heavenly-minded self-sacrifice. Jesus was never so deeply impressed upon the world as by His voluntary exaltation on the cross. Its humiliation became a badge of honor. The way of the cross He bequeathed to His disciples as the way of true service.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

GOD'S WONDERFUL WORKS.

Topics Nov. 26th: Psalm 40:1-14.

(Thanksgiving Service.)

"Many, O Lord, are thy wonderful works which thou hast done," and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered."

It was a great astronomer who said, reverently: "O God, I think thy thoughts after thee!" And the singers and seers of all the ages have struggled to express their thoughts, or, may it not be said without presumption, the thoughts of God revealed in the mind of man?

In struggling to give utterance to these great thoughts of God and his goodness, the psalmists of Israel and the poets of subsequent centuries have found the language of praise the only one fitted to express, in our poor human speech, the wonders of his grace and glory. Those of us who have come to realize with the Psalmist of old our need of salvation, and have received freely of his grace, are ready to say: "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Out of this humiliation, this deep of our iniquity, this desperate need of our souls, this despairing cry for salvation, has come complete confession and surrender of ourselves to his mercy and power to save, with grateful acknowledgment of the riches of his grace bestowed. Thanksgiving and praise spring naturally, spontaneously out of this sense of the goodness and mercy of God. With David we can say—we cannot help saying, when we really come to realize the meaning of His mercy and of his salvation: "He hath put a new song in my mouth, ever praise unto our God. Many shall see it and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies."

It is good for us to remember this Thanksgiving time that it is the religion of the Bible that has put new songs without number into the hearts and mouths of the peoples

of all lands. If it had done nothing more than inspire the human heart to hope and the lips of childhood and of manhood and of consecrated womanhood, even down to old age, to sing the songs of Zion, it would deserve the thoughtful and sympathetic interest of the race. A book that has thus inspired, and which holds within its still sacred pages the seemingly inexhaustible power to quicken the souls of the singers into song, is worthy of the affectionate faith of mankind.

All the great singers, the sages and seers of all the centuries, have been men of faith in God and the Word of God. There are no great poems not inspired by faith in the God of the Unseen and the Eternal. The altar which Paul found in Athens to the Unknown God is significant of the faith of the Greeks. Whatever of poetical value there is in "The Pearls of the Faith," of which Edwin Arnold has sung, were borrowed from the rolls of the Hebrew seers, and given an Oriental setting.

No infidel ever wrote a great song, nor ever will. Infidelity is of the silences. Only as "Hope sees a star" above the horizon of the graves of those we loved and lost awhile, are the hearts of suffering singers and saints lifted up in strains that men who also suffer and hope, will not willingly let die," as blind John Milton sang.

THE PRAYER MEETING

By SILAS JONES

THE GRACE OF RECEIVING.

Topics Nov. 29: Luke 17:11-19.

In Aristotle's description of the superior man, he has this to say about receiving benefits: "He is capable of conferring benefits, but ashamed of receiving them, as in the one case he feels his superiority, and in the other his inferiority. He will try to return a benefit which has been conferred upon him with interest, as then the original benefactor will actually become his debtor, and will have been the recipient of a benefit. It seems, too, that the high-minded person remembers those upon whom he has conferred a benefit, but not those from whom he has received it; for the recipient of a benefaction is inferior to the benefactor, and high-minded man always aspires to superiority. Again, he is glad to

Poems That Are Worth Knowing

"A man should hear a little music, read a little poetry and see a fine picture every day of his life, in order that worldly cares may not obliterate the sense of the beautiful which God has implanted in the human soul."

WITHOUT HASTE; WITHOUT REST

Without haste, without rest;
Bind the motto to thy breast;
Bear it with thee as a spell;
Storm or sunshine, guard it well;
Heed not flowers that round thee bloom—
Bear it onward to the tomb.

Haste not: Let no reckless deed
Mar for aye the spirit's speed;
Ponder well, and know the right;
Forward, then, with all thy might!
Haste not: Year can not atone
For one reckless action done.

Rest not: Time is sweeping by;
Do and dare before thou die.
Something mighty and sublime
Leave behind to conquer Time;
Glorious 'tis to live for aye,
When these forms have passed away.

Haste not—rest not: calmly wait;
Meekly bear the storms of fate;
Duty be thy polar guide;
Do the right, whate'er betide.
Haste not—rest not: Conflicts past.
God shall crown thy work at last.
—Johann Von Schiller.

THE VINE OF KINDNESS

Over a winding, wayside wall,
Ragged and rough and gray,
There crept a tender, clinging vine,
Tireless day by day.
At last its mantle of softest tint
Covered each jagged seam;
The struggling wall, half broken down,
Became, with that leafy, tinted crown,
Fair as an artist's dream.

Oh, for the kindness that clings and twines
Over life's broken wall,
That blossoms above the scars of pain,
Striving to heal them all!
Oh, for the helpful, ministering hands,
Beneficent, willing feet,
That spread rich mantles of tender thought
O'er life's hard places, till time has wrought
It's healing, divine—complete!
—Christian Advocate.

THREE WORDS OF STRENGTH

There are three lessons I would write,
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope. Though clouds environ round,
And gladness hides her face in scorn,

Put off the shadow from thy brow;
No night but hath its morn.

Have Faith. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have Love. Not love alone for one,
But man, as man, thy brother call;
And scatter, like a circling sun,
Thy charities on all.
—Johann Von Schiller.

IF I COULD KNOW

If I could know—
That all this passing life of mine
Is building on a plan divine,
A structure holy and sublime,
I'd be content.

If I could know—
That ev'ry weary day of pain
Has not a single pang in vain,
But takes away some sinful stain,
I could endure.

If I could know—
That all the loved ones gone before
Now dwell on some celestial shore,
And surely we will meet once more,
I would rejoice.

Yet this I know—
Some unseen hand is guiding me,
Through ways so full of mystery,
I know that surely it must be
The Father's hand.

And so it is—
I gladly yield myself to God,
And bow beneath His chastening rod,
Treading with faith the path Christ trod,
For it is best.
—Florence W. Miller in the Christian Advocate.

THOSE WHO TRY, BUT FAIL

God comfort those who try, but fail;
Who falter, fall, and rise again;
Who struggle on from day to day
With hope of only scant reward;
Who vainly strive 'gainst so-called Fate
To reach what seems some near-by goal,
But which, delusive to their sight,
Is ever just beyond their grasp.
No laurel wreaths e'er crown their brows,
Or loud huzzas proclaim them great.

They play the smaller, humbler parts
On Life's vast stage, where fellow-men

Achieve renown, and mount to heights
To which they never can attain.
Bless them for bravely bearing on—
'Neath somber Sorrow's darkest skies,
Through all the trials of ill success—
Their cumbrous crosses to the end;
For keeping up their courage, Lord;
For trying, trying once again.
—Edward B. Grimes.

A LAST PRAYER

The last poem by Helen Hunt Jackson, author of "A Century of Dishonor," "Ramona," etc. Born, Amherst, Mass., October 18, 1851; died, San Francisco, August 12, 1885.

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun;

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win;

So clear I see that I have hurt
The souls I might have helped to save;
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast;
Let me, repentant, work for thee!

WHAT CHRIST SAID

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back;
"There is more," He said; "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose to-night
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."
—George, Macdonald.

be told of the benefits he has conferred, but he cannot bear being told of those he has received." Much as we admire the wisdom of the Greek philosopher, we cannot believe he has said the last word concerning benefits. He is right in teaching that the superior man is an independent person. The high-minded person does not go about begging favors. But Aristotle overlooks the fact that the wisest and strongest man is dependent upon others for what he is. The greatest of Greek thinkers received his language and his aspirations from his countrymen. He owed to them his outlook upon the world and his training in science. What was true of superior man among the Greeks is true of every superior man to-day and not of the superior man only but of every man. We owe what we are to our countrymen, to our parents, and ultimately to God. Such being the fact, our moral worth will be in a large measure determined by the manner in which we receive the benefits conferred upon us.

The Gifts of a Father.

The gifts of our parents are not received with suspicion. No one thinks that it is derogatory to his manhood that his mother ministered to him in his helpless infancy. Fathers and mothers, by virtue of being fathers and mothers, are benefactors. Children, by virtue of being children, are recipients of benefits from parents. God the Fa-

ther of all, is the Great Giver. We, his children, are every moment of our lives receiving of his bounty. Does it detract from our dignity as human beings that we are under obligations to God the Father Almighty for every good thing we enjoy? Is it not rather our glory that we owe all to God? It is of the nature of God to give, and it is of our nature to receive.

Gifts and Obligations.

Every gift imposes an obligation. It is not manly to receive from God or man without a sense of obligation. We accepted as a matter of course the tender ministries of our parents. But we are the most despicable of men if we do not feel that we are in debt to them and to the world for the service they gave us. The gifts of God impose upon us the obligation to do the will of God. Forgetful of the loving care of the Father in heaven, we become unworthy children. Mindful of his care, we grow into his likeness by doing always the things that please him. The citizens of the United States are receiving great benefits. They are in a land of abounding wealth. They have the opportunity of self-development such as few peoples enjoy. How will they regard their blessings? Will they say: "Behold, how rich we are! how vast are our opportunities of enjoyment! Let us eat, drink and be merry, for we are able to pay for our pleasures. Whose business is it but our own if

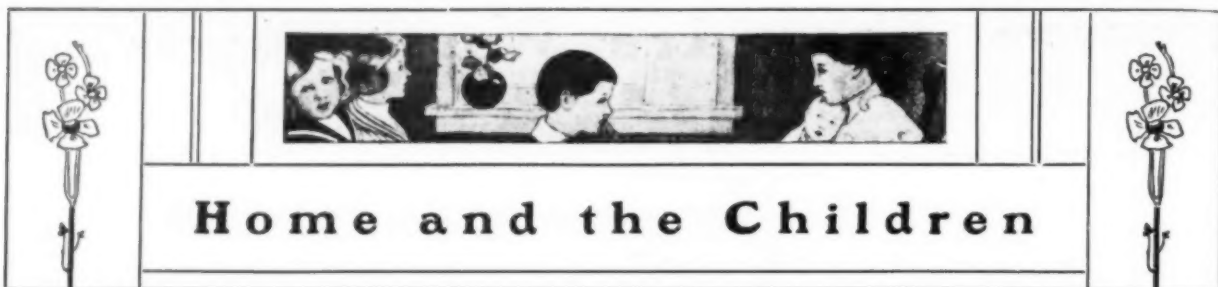
we live for pleasure?" There are not a few of our nation who seem to be saying that the chief end of man is to be found in the gratification of every appetite and passion, who do not seem to give a moment's thought to the duty that comes with the privileges granted to them. But these are not the only people in America. There are noble souls who know how to receive from the hand of God that which is good. They are devoting their time to helping their fellow men, and they offer glad thanksgiving to God for all his goodness and mercy.

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GETTING INFORMATION OUT OF PA

My pa, he didn't go down-town
Last evening after tea,
But got a book an' settled down
As comfy as could be.
I'll tell you I was offul glad
To have my pa about
To answer all the things I had
Been tryin' to find out.

And so I asked him why the world
Is round instead of square,
And why the piggies' tails are curled,
And why don't fish breathe air,
And why the moon don't hit a star,
And why the dark is black,
And jest how many birds there are,
And will the wind come back,

And why does water stay in wells,
And why do June-bugs hum,
And what's the roar I hear in shells,
And when will Christmas come,
And why the grass is always green,
Instead of sometimes blue,
And why a bean will grow a bean,
And not an apple, too,

And why a horse can't learn to moo,
And why a cow can't neigh,
And do the fairies live on dew,
And what makes hair grow gray.
And then my pa got up an', gee,
The offul words he said!
I hadn't done a thing, but he
Jest sent me off to bed.—Ex.

A TALK TO BOYS

"Be manly young men. One of the best aids is to secure all the friends you can. There is no blessing greater than the affection and good will of a legion of friends. Remember you have got to work for everything in this busy world. Don't forget it. Friends will help you mightily. Life offers plenty of chances for friendship.

"Stand up and fight for the right; avoid temptation; try to find the truth and be honest; don't deceive yourselves; avoid selfishness and follow the honorable course; be highminded.

"Nothing in this world is worth anything unless you work for it. Stand up for your country. Remember you must carry on the work of the fathers.

"One of the first requisites for real success in life is character. It is the foundation upon which you can build yourself up. Another requisite is knowledge, and the will to use it. Again, you must have enthusiasm to carry you over the hard places. Strong, steady, honest effort and unselfish work will surely lead to the truest and highest success."

Bob Burdette says: "There are young men who do not work, but the world is not proud of them. It does not know their names even; it simply speaks of them as Old So-and-So's boys. No-

body likes them, nobody hates them; the great busy world doesn't even know that they are there. So find out what you want to be and do, son, and take off your coat and make a dust in the world. The busier you are the less deviltry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you."

A VERY SHORT LESSON

"Oh, dear," whined James, "I just hate to do errands. Does Sarah need the sugar right away?"

"Right away," said mamma. "She is baking doughnuts and wants the powdered sugar to roll them in while they are warm. Run, dear, and get it as soon as you can."

"When I get big I'll never do a single thing that I don't want to," said James, when he was back at his play once more. "It seems little boys have to do all the mean jobs, and it isn't fair."

"But you like doughnuts so well," said mamma, "and Sarah does so many nice things for you that I should think you would like to do errands for her once in a while. Do you think you would be happier if you only did the things you enjoy?"

"Course," said James, promptly. "I'd like to try that way for awhile."

"Well, suppose you do this week. We'll all do just the things we like and see if we get along better. I think you will be ready to go back to the old way before supper time, though."

"Indeed, I won't, mamma. That is the best thing you could say, for I want to play in the sand pile all day at my fort without having to do a single thing. Are you sure you mean it?"

"Perfectly certain, James. We will wait till you are ready to go back to the old way, if that is a month."

"Nothing but bread and butter for dinner," said James, in great surprise. "I'm as hungry as anything."

"I told Sarah to get some other things," said mamma, buttering a slice of bread for herself, "but she said she wanted to finish canning her berries. She hates cooking, anyway. Don't you want anything for dinner?"

"Yes, please spread me some bread, mamma."

"I just hate to spread bread, dear. Help yourself."

"This is the afternoon of the party, mamma," said James, watching the hands of the clock drag slowly around to three. He thought that surely he would get something beside bread and butter at the party, and he was so hungry. When he asked Sarah for a doughnut in the kitchen she was too busy to do more than complain because he bothered her.

"Is that so?" asked mamma, without looking up from her book.

"When will you get me ready, mamma?" went on James, as the big hand moved a little further. "I'm afraid I'll be late."

"I don't want to stop reading," said mamma. "I thought we were to do only the things we liked to-day, and I don't like to leave this comfortable chair."

James went slowly to his room and began to put on his new suit by himself, but everything went wrong. A button came off and he couldn't find his shoes and his hands looked dirty, in spite of all his efforts, and the first thing anybody knew the big tears were rolling down his cheeks. "I want to go back to the old way, mamma," he sobbed, throwing himself down on the floor by her side. "I didn't know how horrid it was to be selfish till to-day."

"Are you sure?" asked mamma, lifting the little head from her lap to look straight into the tearful eyes. "Do you want to do the hard jobs along with the easy ones?"

"Indeed, I do, and, mamma, won't you please hurry so I can go? I am so hungry."

"Well, well," said Sarah next day, "how's this? My kindling basket is full and I didn't have to say a word about the scraps for the chickens. I think a small boy must have had a very good time at the party yesterday."

"I did, but I found out before I went that it doesn't pay to be mean and selfish," said James. "Could I have a cookie, Sarah?"

"Half a dozen if you want them," said Sarah, heartily. "I wish all boys and girls would learn that lesson and the world would be a lot nicer place then."—Hilda Richmond, in *The Journal and Messenger*.

HE TOLD THE TRUTH

"I don't know that you will be able to do much with him," said a father to the principal of a school, to whom he had brought his son as a pupil, "he is so full of mischief."

"Does he tell the truth?" asked the principal. "Can I always depend upon his word?"

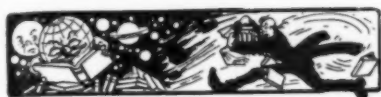
"O yes," said the father, "he is honest. He will tell the truth even when it is against himself; you may depend upon that."

"Then we can manage him," said the principal. "He will make a manly man." And he did.—Selected.

Wife: "George, I wouldn't buy any more accident-insurance tickets—it's a mere waste of money."

Husband: "Why, my dearest—"

Wife: "Because you are never lucky enough to use them—they never do us any good."—Judge.



SQUIBS ABOUT BOOKS

We have furnished the following books recently to J. H. Gilliland, Pastor of the Second Church at Bloomington, Ill.:

Expositors' Greek Testament by Marcus Dods, Vol. 3, D. M. & Co., \$7.00.

General Introduction to the Study of Holy Scriptures, by Briggs, Scribner's, \$2.50.

Religion of the World, by Grant, Revell, 40 cents.

Studies in the Teachings of Jesus and the Apostles, Bosworth, 40 cents.

Representative Men of Bible, Matheson, 2 vols., Armstrong, \$3.50.

Primitive Traits in Religious Revivals, by F. M. Davenport, Macmillan, \$1.50.

Science of a Future Life, Jas. A. Hyslop, Turner, \$1.50.

Christianity as Taught by Christ, by Henry Bradley, Revell, \$1.25.

Temporary and Permanent in the New Testament Revelation, Harry Price Nichols, Whittaker, \$1.25.

Outline Studies in New Testament, by Wm. Moorhead, Revell, \$1.20.

Universal Elements in the Christian Religion, Chas. Cuthbert Hall, Revell, \$1.20.

The Use of Scriptures in Theology by Clarke, Scribner's, \$1.00.

The United States a Christian Nation, by Brewer, Winston, \$1.00.

Jesus Christ and Christian Character, by Peabody, \$1.50.

Founding of the Christian Church, by Burton, 40 cents.

Rational Living, by Henry Churchill King, Macmillan, \$1.50.

Christian Doctrine of Salvation, by Stevens, Scribner, \$2.50.

That They All May Be One, by Wells, 75 cents.

Essentials of Spirituality, by Adler, Pott & Co., \$1.00.

Immanence of God, by Bowne, Houghton, Mifflin Co., \$1.00.

The Church of Christ, by a Layman, Wagnalls, \$1.00.

Representative Men of the New Testament, by Matheson, Armstrong, \$1.50.

Mediaeval and Modern History, by Myers, Ginn, \$1.50.

Smith's Bible Dictionary, edited by Peloubet, \$2.00.

Our prices to Sunday School libraries we feel sure will interest you. Send your list direct to us for quotations. We invite your correspondence and will make favorable terms. Preachers will find our service and prices speak for themselves.

The Bookman

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 804-31 Carney building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

OUR CHICAGO MINISTERS

NOTE: By an oversight on the part of the printer, the names of C. G. Kindred and Marion Stevenson were omitted from the list last week. We are glad to republish the list this week including the names of these two ministers, both of whom are doing a splendid work.

The following is a corrected roll of our Chicago ministers with their addresses, prepared by Guy Hoover, Secretary of the City Ministerial Association:

Ames, E. S., 5520 Madison Ave., pastor Hyde Park Church.

Butler, T. D., 311 No. Pine St., Austin, supply.

Buckner, P. Griffith, Harvey, Ill., pastor Harey Church.

Black, W. F., 322 37th St., pastor Central Church.

Brown, M. T., 2918 State St., pastor South Side Colored Church.

Campbell, A. T., 1527 W. Adams St., pastor Monroe Street Church.

Campbell, Geo. A., 5815 Superior St., pastor Austin Church.

Darsie, S. L., 855 W. Adams St., pastor Jackson Blvd. Church.

Findley, J. F., 152 S. D. Hall, U. of C., pastor Ashland Ave. Church.

Fortune, A. W., 995 W. Congress St., Assistant pastor Metropolitan Church.

Gates, Prof. Errett, 5338 Madison Ave., Secretary Disciples' Divinity House.

Handley, R. L., 140 S. D. Hall, U. of C., Assistant First Church.

Henry, A. E., 70 M. D. Hall, U. of C., pastor West End Church.

Hoover, Guy, 11915 Lowe Ave., West Pullman, Chicago, pastor West Pullman Church.

Hall, Geo. F., 2410 No. Hermitage Ave., pastor Bush Temple.

Holst, Barton, 1219 Wilton St., representative Kendall Street Church.

Hester, J. G., 4240 Langley Ave., supply.

Kindred, C. G., 519 W. 66th street, pastor Englewood church.

Larrabee, A., 897 No. Talman Ave., Cor. Secretary Chicago Missionary Society.

McGahan, Mrs. F., 1145 Garfield Blvd., representative Garfield Blvd. Church.

McCartney, J. H., 5711 Madison Ave., supply.

Marshall, Jno. W., 6356 Eggleston Ave., evangelist.

Norton, Frederic Owen, 6137 Drexel ave., supply.

Ott, Edward A., 1362 Jackson Blvd., President Ott Schools of Expression and platform lecturer.

Rothenberger, W. F., 140 S.D. Hall, U. of C., pastor Irving Church.

Read, T. L., 8945 Exchange Ave., South Chicago, pastor South Chicago Church.

Scoville, Chas. Reign, 1 Campbell Park, pastor Metropolitan Church.

Shaw, W. F., 354 Racine Ave., pastor North Side Church.

Stevenson, Marion, Irving Park. Bible School Supt. Illinois Christian Missionary Society.

Sundell, Miss Mary, 981 No. Western Ave., Sunday School Evangelist C. C. M. S.

Tucker, Harry E., 11541 Euclid Ave., Chicago Heights, Ill., pastor Chicago Heights Church.

Tyrrell, Frank G., 5344 Greenwood Ave., supply and lecturer with Redpath Lyceum Bureau.

Waite, Claire L., 1401 Ogden Ave., pastor Douglas Park Church.

Willett, Herbert L., 389 E. 56th St., pastor First Church, Dean Disciples' Divinity House, Editor of the Christian Century.

Ward, W. D., 1021 Asbury Ave., Evan-

ston, Ill., Pastor Evanston Church. White, A. J., 233 Oakley Blvd., Pastor Maywood and Humboldt Park Churches.

Young, Chas. A., 5641 Madison Ave., supply, Managing Editor of the Christian Century.

Z. T. Sweeney of Columbus, Indiana, always a welcome guest, made The Christian Century a call last week. Mr. Sweeney addressed a great audience in Nixon Theater, Pittsburg, Sunday afternoon, Nov. 12. Concerning the evangelistic campaign that is now under way among the churches and people of Pittsburg and vicinity Mr. Sweeney said: Besides filling Nixon Theater at these services, overflow meetings have been provided for in the old Third Presbyterian church. The Disciples are making themselves felt in Western Pennsylvania as never before. The people are beginning to realize that ours is a great movement, and that it is gaining force and momentum until it shall carry to the ends of the earth. The singing is a feature of the services not without its results. The soul-stirring songs of Mrs. Princess Long, the Netz Sisters Quartet and others, are winning scores to the cause of Christ. The meetings are leaving a lasting and an abiding impression.

Men don't get to heaven by successive "fliers" in wheat.

Should the resurrection morn be rainy, half the saints will stay in their graves rather than risk a wetting.

SOUND SLEEP

Can Easily Be Secured.

"Up to 2 years ago," a woman writes, "I was in the habit of using both tea and coffee regularly.

"I found that my health was beginning to fail, strange nervous attacks would come suddenly upon me, making me tremble so excessively that I could not do my work while they lasted; my sleep left me and I passed long nights in restless discomfort. I was filled with a nervous dread as to the future.

"A friend suggested that possibly tea and coffee were to blame, and I decided to give them up, and in casting about for a hot table beverage, which I felt was an absolute necessity, I was led by good fortune to try Postum Food Coffee. For more than a year I have used it three times a day and expect, so much good has it done me, to continue its use during the rest of my life.

"Soon after beginning the use of Postum, I found, to my surprise, that, instead of tossing on a sleepless bed through the long, dreary night, I dropped into a sound, dreamless sleep the moment my head touched the pillow. Then I suddenly realized that all my nervousness had left me, and my appetite, which had fallen off before, had all at once been restored so that I ate my food with a keen relish.

"All the nervous dread has gone. I walk a mile and a half each way to my work every day and enjoy it. I find an interest in everything that goes on about me that makes life a pleasure. All this I owe to leaving off tea and coffee and the use of Postum, for I have taken no medicine." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

IMPORTANT.

Whenever a yellow label appears on your paper, or on the outside wrapper, it indicates that your paid-up subscription has expired. You should send your renewal at once, or notify us to discontinue. If you desire the paper discontinued please bear in mind that all back subscription should be paid.

The churches at Painesville and Perry, O., began meetings Nov. 19th.

Make Boys' and Girls Rally Day next Sunday a great and memorable occasion.

The church at Roachdale, Ind., is looking for a man to preach for them half time next year.

S. H. Bartlett, state secretary of Ohio, will assist the church at Lorain, O., in a meeting in January.

S. W. Crutcher, after a three years' pastorate at Lamar, Mo., has resigned to take effect the first of next year.

The new church building at Russellville, Ind., will be ready for dedication soon. J. C. Ashley is the pastor.

A. L. Crim of Crawfordsville, Ind., will preach at Oaktown and Pittsboro next year, half time at each place.

T. D. Butler has accepted the pastorate of the church at Batavia, Ill., and has begun work in the new field.

Six new members were received into fellowship of the South Broadway Christian church, Denver, last Sunday.

The Birch st. church, Cleveland, is in the midst of a meeting with the pastor, Wm. Kraft, doing the preaching.

There were nine additions in a meeting recently at the Indian Run (Ohio) church by the pastor, A. O. Henry.

W. E. Spicer of Pittsfield, Ill., is preaching a series of Sunday evening sermons on New Testament conversions.

E. M. Flinn has accepted the work at Tekoa, Wash., where he formerly labored. He reports the prospects for growth splendid and hopeful.

T. A. Hall is succeeding in the work at Clinton, Ind. The congregation has one of the best organized C. E. societies in the state.

W. H. Brown of Greencastle, Ind., has been compelled to cancel some of his recent engagements on account of the serious illness of his son.

C. R. L. Vawter of the Meridian st. church, Indianapolis, has accepted a call to the church at Shelby, O., and is already at work in his new field.

The church at Lowell, O., is in a meeting, W. P. Dorsey of West Virginia doing the preaching and Mrs. Minnie Duck of Salem, O., in charge of the music.

C. O. Burton recently closed a two weeks' meeting at Bainbridge, Ind. Seven were added to the congregation. N. H. Waters of North Salem led the singing.

The interest in State Missions in the Ohio churches seems to be deeper than ever before. Nearly all of the offerings heard from thus far are larger than last year.

W. J. Russell is in the midst of a splendid meeting with the church at Frankfort, Ind. Nearly one hundred additions reported to date. The Frankfort congregation is one of the strongest in the state.

Dr. Willett delivered a lecture under the auspices of the Wesleyan Guild in the Methodist Church at Ann Arbor, Mich., on Sunday evening, Nov. 19th, on the subject, "The Revelations of the Spade."

We are glad to know that some of our local church papers make use of articles, or portions of articles, that appear in The Christian Century. It is, to us at least, an assurance of your interest in what we are doing.

There are unmistakable signs of a new era in our work both in the church at home and on the world-field. The work among the heathen moves forward with wondrous strides. The interest grows wider and deeper at home.

The many friends and acquaintances of W. G. Walters of Bluefield, W. Va., are saddened by the news of his death, which occurred Nov. 6th. Brother Walters had just accepted a call to the church at Ashland, O.

Four Sunday schools last year gave \$600 or more to world-wide missions. Those who are on this roll of honor are: Independence Avenue, Kansas City, Mo., \$1,000; Allegheny (First), Pa., \$800; St. Joseph (First), Mo., \$700; Des Moines (Central), Ia., \$600.

The evangelists and singers engaged in the western Pennsylvania simultaneous revival visited Bethany College in a body last week. It was the occasion for a general holiday on the historic campus, and memories of the day will long linger with both students and visitors.

I am pleased to give notice to all who desire to study "The Revelation" that I have prepared a chart which shows its literary formation and the true order and meaning of the parts to great advantage. I will send copy free to those

who request, inclosing letter stamp. J. S. Hughes, present address Memphis, Tenn.

A number of the ministerial students of Bethany College, accompanied by Prof. Taylor of the Bible department, recently visited Pittsburg for the purpose of studying the plans and methods of the evangelists engaged in the special campaign that is being so effectively conducted in that important field.

A Sunday school league has been formed at Sumner, Ill., made up of all the local churches. The purpose of the league is to hold services every Sunday afternoon with a view to enlisting the co-operation of all the young people in the city in an effort to build up the Sunday schools of all the churches. Dr. W. R. Dale of the East Christian Church is chairman of the league.

CHURCH-WORKER'S

FREE BOOK OF MONEY RAISING PLANS.

SEND FOR IT TODAY.

"HOW TO RAISE MONEY" is the title of a valuable, instructive book just published, explaining many new and successful plans for raising sums of money, from \$8.00 to \$200.00, quickly and easily WITHOUT INVESTMENT, for CHURCHES, SCHOOLS, AID SOCIETIES, CHARITY or ANY OTHER purpose.

This book is sent Absolutely Free, postage prepaid, to interested persons. Address, Wisconsin Mfg. Co., Dept. 175, Manitowish, Wis.

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INDIVIDUAL COMMUNION SERVICE

Many Designs in Silver and Aluminum. Special Finish.

Let us give you full particulars before you purchase.

Write for testimonials and Catalogue No. 2.

Give name of church and number of communicants.

"The Individual Communion Service we obtained of you is the best investment our church has ever made."—Rev. F. M. Gardner, Boston.

"Our people are delighted with your Individual Communion Set here in Detroit as they were in my former parish, the First Baptist Church, Worcester, Mass."—Spencer B. Mezer, D. D.

"Admirable in design, splendid workmanship."—R. A. Simms, Raleigh, N. C.

"More and more convinced that this selection was of the best."—Alexander Lewis, Worcester, Mass.

"Your service is the simplest, neatest, easily and surely handled."—F. P. Shumway, Boston, Mass.

"Send us 28 trays."—Baltimore.

"Send us 20 trays."—Northfield.

"Send us 20 trays."—Mt. Holyoke College.

"Every member of our committee is much pleased with your service. You may send us twenty trays."—Philadelphia.

GEO. H. SPRINGER, Mgr., 256-258 Washington Street, BOSTON, MASS.



CATARACTS AND CROSS EYES

Robt. McLaren, Ludington, Mich., was cross-eyed and nearly blinded with cataracts. In a recent letter he expresses his enthusiastic gratitude for his eyes have been cured without the knife and with absolutely no pain or inconvenience. Let me send you his letter. At your own home the

Madison Absorption Method

will do the same for you if your eyes are affected with any trouble whatever. If you see spots or strings, **beware of delay, for delay means blindness.** Cross eyes straightened without the knife by a new method which never fails.

Write for my latest book on the eye which will be sent FREE. A postal will do—Write to-day.

P. C. MADISON, M. D., Suite 272, 80 Dearborn St., CHICAGO

Illinois made a gain in offering to the National Treasury last year of \$2,286.10. In offerings to State Development Fund of \$203.24. Total gain in Illinois offerings to C. W. B. M. last year \$2,489.34. Total amount contributed, \$12,791.45.

E. M. Todd, recently pastor of the West London Tabernacle, has accepted a call to the First church in North Tona-wanda, and begins his work there this week. We congratulate both the church and Bro. Todd upon the new relationship.

The church at New Market has extended a call to Cloyd Goodnight of Indianapolis to preach for them one-half time next year. The church has heretofore had preaching but one-fourth time. C. O. Burton of Roachdale will close a prosperous two years work with the congregation in December. Fifteen have been added at the regular services during this year.

Dr. Willett addressed the "Quill Club" of New York City on the evening of Tuesday, Nov. 14th, going directly from the meeting of the Disciples' Social Union to the Manhattan Hotel for that purpose. The general topic for discussion was, "Church Federation," the other speakers being Dr. Floyd Thompkins of Philadelphia and Dr. Hugh Black of Edinburgh.

Mrs. Anna Handley of Lodi, Ill., writes: I wish to thank you for the editorial comment on a letter from Clark Braden, in The Christian Century of Nov. 2nd. Your opportunity is great for proclaiming the word of truth and the need is greater. We as a body of Christians need to be shown just here our own inconsistency. While we have so much on our side of the Plea, we lose and miss the calling wherein we ought to be strong and have the spirit of Christ."

On Tuesday evening, Nov. 14th, the Disciples' Social Union of New York City held its quarterly meeting at the Lenox Avenue Church, where the delegates to the Inter-Church Conference on Federation were received as guests. A score or more of them were present and joined in the discussion of the subject, "The Disciples and Church Federation," which was introduced by H. L. Willett. Refreshments were served in the parlors of the church after the program. A delightful occasion was enjoyed by all.

Jno. T. Brown of Kentucky, who is making a tour of the world, writes from Auckland, N. Z., under date of Oct. 18th: "I closed a meeting here Sunday night. Thirty-two were added to the church. Had very large audiences at most all the services. Rained quite a good deal during the meeting. I am to lecture six

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., 3685 A C Laclede Ave., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

The Ideal System Co.

RED OAK, IOWA.

will supply you with the most simple and systematic arrangement for handling church contributions. We have used it two years. The contributions best in our history. Write them, not me.

T. R. BUTCHART, Treas. of Church, Red Oak, Iowa.

Dainty Foods Demand It

IN EVERY Receipt that calls for cream of tartar, soda, or baking powder, use the Royal Baking Powder. Better results will be obtained because of the absolute purity and great leavening strength of the Royal. It will make the food lighter, sweeter, of finer flavor, more digestible and wholesome. It is always reliable and uniform in its work.

Alum and phosphate baking powders—some of them sold at the same price and some of them cheaper—will make neither dainty nor wholesome food.

ROYAL BAKING POWDER CO., NEW YORK.

weeks for the No-License League of N. Z. Jno. G. Woolley of your city is here, also helping the no-license people. We are in the midst of a great fight. Election comes off the last of November or first of December. No-License will carry in many places."

C. W. B. M. Day offerings this year can be applied on "Illinois Special Work." Illinois is pledged to raise \$3,600 in "special offerings," to be used as follows: \$2,000 for Chicago City Missions, \$600 salary of Mrs. Bertha Lohr, Bilaspur, India; \$600 salary of Mrs. W. J. Burner, South America; \$400 salary of Miss Bertha Westrup, Monterey, Mexico.

The Foreign Society is preparing to hold a series of rallies in southern Indiana, southern Illinois, Tennessee and Kentucky during the month of December. Further announcements will be made next week. The whole months of January and February will be occupied with rallies in different parts of the country. A rally may be the equal of a National Convention in point of interest and enthusiasm. Those who can do so should make it a point to attend and assist.

We extend our congratulations to the church at Fayetteville, Ark., also to its faithful and devoted pastor, N. M. Ragland, who have just completed twenty eventful years of service together. Perhaps no one who has not been a partaker of the joys of such an association as this can understand, or know what its full significance means. Twenty years the pastor of one people, the shepherd of one flock, means so much more than the flight of years that we cannot comprehend its blessings. The sermon preached by Bro. Ragland on this eventful twentieth anniversary will be published in part in an early issue of the Century.

The following brethren are enrolled at the University of Chicago, Autumn Quarter, 1905: Aldinger, Frederick Charles, 55 M.D. Hall, U. of C.; Exley, Chas. Arthur, 73 M.D. Hall; Findley, Joseph Franklin, 152 SOD. Hall; Fortune, Alonzo Willard, 995 W. Congress street; Herne, Miss Virginia Kirtley, 5836 Drexel avenue; Handley, Royal L., 140 S.D. Hall; Henry Edward A., 70 M.D. Hall; Hoover, Guy, 11915 Lowe avenue, W. Pullman; McCartney, Jacob Harvey, 5711 Madison avenue; Robertson, Norman Hay, 62 M.D. Hall; Robison, Henry Barton, 5496 Ellis avenue; Rothenberger, William Frederick, 140 S.D. Hall; Schooling, Lacy Parks, 69 M.D. Hall; Stewart, George Benjamin, 6137 Drexel avenue; Ward, Walter Donat, 1021 Asbury avenue, Evanston, Ill.

One of the interesting incidents in connection with the conference of New York City was the meeting of university men at the Lenox Avenue Church of the Disciples. There were present: Prof. Lovett of Princeton, John Kenyon of Harvard, Pres. Rowilson of Hiram, L. G. Batman of Philadelphia, J. P. Lichtenberger of Columbia, H. L. Willett of Chicago, J. L. Garvin of Union, Eugene Sanderson of Oregon, Pres. Cramblett of Bethany, M. L. Bates of Columbia, and others to the number of about twenty-five. A luncheon was served by the ladies of the Lenox Avenue Church, after which several addresses were delivered on such subjects as "The University Man and the Church," "The College and the University," "The Spirit of University Work," and "The Growing Importance of University Education Among the Disciples." The meeting was a delightful one. Reports were presented from the university groups in the different leading institutions.

FROM THE FIELD

TELEGRAMS.

Canton, Ohio.—Twenty added to-day. Five hundred and twenty-six to date. Continuing. Great crowds.—Welshimer & Kendall.

Mattoon, Ill.—Meeting closed last night. A six weeks' siege. Victory, 110 added. Jno. W. Marshall was our evangelist.—Oscar E. Kelly, Minister.

Pittsburg, Pa.—Christian Church Allegheny. Twenty two added to-day. Crossed the two hundred mark at First Church. Continue. Scoville is a real king. We look for a great victory.—Wallace Tharp, minister.

Charleroi, Pa.—In our meeting with Clarence Mitchell, 63 have been added. 46 baptisms; 22 last two days. Largest number of additions in any one meeting ever secured by any church in the town.—H. G. Connelly, Minister.

Newcastle, Pa.—Crayton S. Brooks and Deloss Smith, preaching and singing to packed houses, and hundreds turned away. Ten added Sunday. Thirteen Saturday night; total 92; close next Sunday.—W. L. Fisher, Minister.

Lexington, Ky.—Eighteen yesterday. Two hundred and twenty-six in twenty-nine days. Good work done by professors and students in Bible college. Mark Collis has church aroused to soul winning. Bishop Burton doing all he can to keep Episcopalians from baptism. In three hours' discussion with evangelists in private home, he admitted that there was no scriptural examples or precept for infant baptism. Pittsburg campaign song book by Hackleman used in this meeting. Continuing.

James Small, Evangelist.

Washington, Pa.—Great meeting. First Church. Immense audiences. Eighty-five additions in three weeks. Continuing with O. P. Spigel, Birmingham, Ala., evangelist.—E. A. Cole, Pastor.

Pittsburg, Pa.—Immediate steps for building at Crafton. Membership almost doubled at Belmar, and leading denominational preachers are speaking. Three noon meetings. Union communion services next Sunday. Additions reported: Allegheny 201, Shady avenue 51, Observatory Hill 16, Bellevue 43, Braddock 12,

Beaver Falls 10, Carnegie 19, Charleroi 63, Connellsville 100, Crafton 4, Duquesne 12, Homestead 80, McKees Rock 79, Meadville 15, New Castle First 92, New Castle Central 42, Erie 3, Ellwood City 3, Pittsburg First 39, Pittsburg Fourth 28, Pittsburg Central 74, Pittsburg East End 12, Knoxville 45, Belmar 65, Herron Hill 16, Squirrel Hill 34, Somerset 30, Turtle Creek 19, Washington First 78, Washington Second 13, Wilkinsburg 51, Taylorstown 2. Total, 1,351.

W. R. Warren.

CHICAGO

An educational meeting will be held at the North Side Church Thursday afternoon and evening, Nov. 23. President R. E. Hieronymus of Eureka College will be present, and deliver the principal address. A similar meeting will be held Friday afternoon and evening in the Englewood Church.

North Side.—Two more additions at the regular services Sunday. The Sunday School is growing beyond our expectations. We have been obliged to call for volunteer teachers.

Douglas Park.—F. C. Aldinger has been called by this church to become its pastor for the year 1906. Bro. Aldinger is now pastor at Wabash, Ind., and is taking a course of study at the Disciples' Divinity House of the University of Chicago. It is thought Bro. Aldinger will accept the call. The present pastor, Claire L. Waite, will remain at Douglas Park till the close of the year.

Austin.—The pastor has addressed the following to every member of his congregation: "Beginning next Sunday evening it is my purpose to give a series of Sunday evening addresses on 'The Bible.' I wish you to help me in this series by returning the accompanying postal with the questions answered. I may wish to refer to your answer in one of the sermons. Use your own pleasure as to signing your name:

Do you read the Bible regularly?

Do you read it systematically?

What version do you use?

What difficulties if any do you have with the Bible?

What suggestions have you for my Sunday night addresses? Very truly yours, Geo. A. Campbell."

Monroe St.—A. T. Campbell, the newly installed pastor and his family, were given a reception in the church parlors, on Friday evening of last week. These new comers into our midst were given a hearty welcome. The cordial relations already existing between pastor and people argue a splendid ministry.

COLORADO

Pueblo.—Bro. Shoptaugh has the work well in hand at the Broadway. There have been 13 additions to the church since he took hold of the work a few months ago, mostly by letter or statement. One confession and baptism last Sunday and one at prayer meeting Wednesday night. They will burn a \$400 note next Sunday. The prospects for building up a good, live church on the South Side are good. One addition by letter last Sunday at the Central. May the work increase.—S.

ILLINOIS.

Sterling.—Two additions yesterday, one by statement, one from Congregationalists. J. W. Johnson, Minister.

Toluca.—Church called me for third year yesterday at \$100.00 increase of salary. I have accepted the call. S. P. Telford.

Normal.—"We begin a meeting this week with Jno. W. Marshall as evangelist and E. O. Beyer of Chicago as singer. One baptism last week. Prospects good for meeting. R. H. Newton.

Pekin.—We closed a meeting at Bethel church near Emden, Ill., Nov. 1st, which resulted in four additions to the church—three by baptism and one by letter. Two more were baptized at Pekin recently. J. A. Barnett.

Mattoon.—Our meeting with evangelist J. W. Marshall was expected to close last Sunday, but Sunday night there were 16 additions, Monday night 15, 110 to date. The church had 172 additions last year under the leadership of this splendid evangelist.

Champaign.—We have just entered the list of "Living Link Churches" in Illinois work, are to have Bro. Huffman for our worker, in Granite City. Seventeen added last month. Dr. Willett is to inaugurate our "University Place Christian Church Free Bible Lecture-ship" Nov. 25. (Monthly lectures by our prominent men.) S. E. Fisher.

Heart Trouble

The heart itself has no power—no self-control. It is made to beat by a tender nerve so tiny that it is scarcely visible to the naked eye. Yet ten thousand times a day this delicate nerve must assist the heart to expand and contract.

This nerve is only one of the branches of the great sympathetic, or inside, nerve system. Each branch of this system is so closely allied with the others that weakness or irregularity at any point is apt to spread. Heart trouble frequently arises from stomach trouble through sympathy, and kidney trouble may also follow. For each of these organs is operated by a branch of these same sympathetic nerves—the inside nerves. In heart, kidney or stomach troubles, it is of but little use to attempt to doctor the organ itself—the most permanent relief lies in restoring the inside nerves. Dr. Shoop regards these nerves to be the real cause of such troubles. The remedy—known by physicians and druggists everywhere as Dr. Shoop's Restorative—is the result of years of endeavor along this very line. It does not dose the organ to deaden the pain—but it aims to go at once to the nerve—the inside nerve—the power nerve—and builds it up, and strengthens it and makes it well.

Every heart sufferer may have Dr. Shoop's book on the heart. It will be sent free, and with it you will receive the "Health Token" an intended passport to good health.

For the free book Book 1 on Dyspepsia. and the "Health Token" you must address Book 2 on the Heart. Book 3 on the Kidneys. Dr. Shoop, Box 7529, Book 4 for Women. Racine, Wis. State Book 5 for Men. which book you want. Book 6 on Rheumatism.

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Prepared in both Liquid and Tablet form. For sale at forty thousand drug stores. Mild cases are often reached by a single package.

Don't Wonder Where You Got It

but at the first sign of cough or cold, take Hale's Honey of Horehound and Tar and effect a quick and pleasant cure.

Sold by all druggists.

Pike's Toothache Drops
Cure in One Minute.

INDIANA.

Ladoga.—We are in a great meeting at this place; interest intense. Ten added last night. We continue. Alford & Tapp, Evangelists.

Francesville.—Two confessions last night; one baptism on the 15th inst. Three young men studying for the ministry here.—I. G. Shaw.

IOWA.

Fairfield.—Meeting one week old. Good audiences. Fine interest; 25 additions to date. We continue. O. E. Hamilton, evangelist; H. A. Easton, singer.

Fairfield.—The Hamilton-Easton meeting promises to be a great meeting. Five days old. Fifteen made the good confession Sunday and one restored. House crowded last night. The interest is fine. H. C. Littleton, Minister.

KANSAS.

We are closing a meeting with Evangelist E. H. H. Gates, with two baptisms. One from M. E. and one from English Lutheran. Recently organized a Christian Endeavor at Kensington with about twelve members. I close my work here Jan. 1, 1906, and would like to locate with a church in the south or west. P. E. Hawkins, Kensington, Kans.

MARYLAND.

Baltimore.—Christian Tabernacle, Randall st. We are threatened with the foreclosure of the mortgage held against this building by Dec. 1 and are told this is final. Our resources are exhausted. The church extension cannot aid us. We cannot meet the demands without help from the brotherhood. I plead with the brethren to come to our rescue. Claris Yeuell, Minister.

NEBRASKA.

Clay Center.—The meeting at Aurora, Neb., in which I assisted the pastor, Bro. E. von Forell, closed on last Sunday evening with 34 additions, mostly adults. There were 12 the last day. Bro. Forell is one of the ablest men in the state, and has made the Aurora church a great church, at much personal sacrifice. It was a joy to labor with him and his loyal people. He holds the meeting for us here in January. A. G. Smith.

MISSOURI

Kansas City.—Bro. McLellan and I are in a good meeting at First Church with Bro. Richardson; 48 added to date. Can be secured for meeting on closing of this one. L. D. Sprague, Gospel Singer, address California, Mo.

Gallatin.—We are now in the second week of our meeting here, with 20 additions up to date. C. W. Comstock is the talented and consecrated young minister. Every department of the church work is in a prosperous condition. Among its membership are six of the leading lawyers of the city, one of these, J. W. Alexander, circuit judge. Omer & Butler, Evangelists.

Kansas City.—The Forest Avenue Church joined with the other churches in the city in a simultaneous campaign. The result was 21 added, 8 by letter, 11

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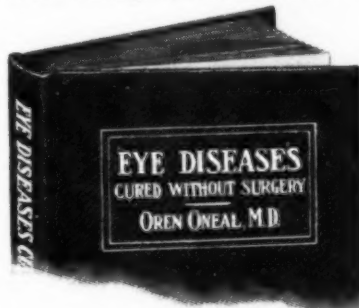
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during my twenty-six years of practice as
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by obedience and 2 from the denomina-
tions. The meeting was held by home
forces. The success is not to be meas-
ured by the number of additions. The

church has been aroused and built up
spiritually. The brethren are greatly en-
couraged and the outlook is bright. H.
M. Barnett.

If You Knew

you could be relieved of that periodic or chronic, nervous or sick headache in a few minutes, would you continue to suffer?

Especially when you are assured of the fact that the remedy is perfectly harmless, and will have absolutely no other effect, except to relieve and cure the pain.

Dr. Miles' Anti-Pain Pills

will bring such relief, quick and sure. That is not all. They will prevent and cure all kinds of pain—Neuralgia, Backache, Rheumatism, Menstrual Pains, Stomach ache, etc.

Gen. A. Jacobs, merchant, Lima, Ohio, recommends Dr. Miles' Anti-Pain Pills as follows:

"I am anxious that all should know the virtue of these pills. I have used them for years, and consider them marvelous in their instantaneous relief of headache and all pain, while they leave no disagreeable after-effects."

Sold under a guarantee that first package will benefit, or druggist will return your money.

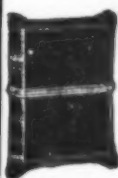
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A Beautiful Niagara Picture.

There is nothing better to hang on one's study wall than a fine picture of some grand scene of nature. Niagara Falls is probably the grandest sight on earth, and one of the finest pictures of the cataract is the water color of Chas. Graham. This has been reproduced by lithography in twelve colors, 15x24 in., on heavy plate paper, and will be sent to any postoffice in the world on receipt of fifty cents, in stamps or currency. Address, O. W. Ruggles, G. P. A., Michigan Central R. R., Chicago.

Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century."

FOR SALE—Church organ in excellent condition. Co st \$450.00. Will sell for \$150.00 cash. Address C. G. K. INDEED, 519 W. 66th Street, Chicago, Ill.

Party wishing accommodation at the Battle Creek Sanitarium can secure a credit check cheap by corresponding with us. Address Personal, Christian Century, Chicago.

OHIO.

Bryan.—Eight added at our regular service last Lord's Day, Nov. 12th.—H. E. Stevens.

Orrville.—Closed a short meeting at Blackleyville, O., last night, with 13 added by primary obedience. A. E. Meek, Evangelist, Millwood, O.

Findlay.—I send the following greetings from the Central Church: We have determined to press forward and accomplish much for the Master. We are to inaugurate a Sunday school revival and increase the attendance in the Lord's day school. The C. E. Society is growing. We are having excellent meetings and well prepared programs. We, however, are looking for a new pastor to carry on the work in this wide-awake little mission church, located in the central part of the city. The nineteenth district convention was held in October in the First church, with a goodly number of brethren in attendance. The district has elected the following officers: C. F. Miles of Prairie Depot, president; Dr. E. C. Miller of Findlay, vice president; T. J. White, North Baltimore, sec. The District will have two conventions next year—one in the spring at Fostoria, and the other at Tiffin in the fall, which we trust will be occasions of glad rejoicing of greater work accomplished for the Master. Harley G. Dillingham, Cor.

Chillicothe.—Our meeting of three weeks closed last night with seventeen additions. I was assisted by Clarence Wagner as leader of song. This was our second meeting here since April. We had 119 in the two meetings. James Norvel Crutcher.

PENNSYLVANIA.

Connellsville.—Meeting here ten days old. Seventy added. Wm. J. Lockhart, Evangelist.

WISCONSIN

Grand Rapids.—Meeting began Thursday night with home forces. Clinton R. Sealock of Eureka as singer. Six added yesterday. Prospects seem to be encouraging. Chas. W. Dean, Minister.

COULD NOT CONSCIENTIOUSLY USE THE SINGLE CUP.

Mr. George H. Springer, 258 Washington street, Boston, Mass., received the following letter from a large church in Pittsburg, Penn. The contents of the letter will be interesting to those that have either opposed the system or favored it.

"The Individual Communion Set ordered from you last week by telegram came in good time for use on Sabbath. I need not say that we are pleased with it, as I knew what it was before ordering it. You will no doubt remember me as having ordered a like set about three years ago. Coming here, I found the 'single cup,' and I could not bring myself to the place where I could conscientiously use that system. The time was short. I got my board together, and we decided to install the Individual. I suggested your house, and my board had me order quick."

The Auxiliary and Mission Band of the Christian Church of Paris, Ky., Carey E. Morgan, minister, have become a Living Link in the Christian Woman's Board of Missions, and will support Miss Nora Collins, Bayamon, Porto Rico.

Half hearted husbandry never brings a whole loaf.

Free Trial

Instant Relief, and a Quick, Painless Cure by the Marvelous Pyramid Remedy.

A Trial Treatment, Just to Prove it, is Sent Free to Every One Who Sends Their Name and Address.

We are sending out thousands of treatments of Pyramid Pile Cure, absolutely free and at our own expense, to sufferers of piles, because we have such absolute confidence in it, and its past success has proven its wonderful virtues.

Pyramid Pile Cure gives instant relief, as a sample will show. It stops congestion, restores normal circulation, heals sores, ulcers, and irritated spots with great rapidity, and cures the CAUSE of piles without fail in every case.

No surgical operation is necessary for the cure of piles, because Pyramid Pile Cure will cure without cutting. An operation makes matters worse, hacking to pieces the delicate muscles which are relied upon for a satisfactory and permanent cure.

Pyramid Pile Cure is put up in the form of suppositories, easy to use, and applied directly to the affected parts.

It requires but a small amount of treatment, as a rule, to produce a cure, if directions are carefully followed.

After you have tried the trial treatment and found it satisfactory, as you will, you can get a regular size package of Pyramid Pile Cure at your druggist's for 50 cents. If your druggist hasn't it, send us the money and we will forward you the treatment.

Send your name and address for the treatment at once and we will send you same by return mail, in sealed, plain wrapper, on receipt of your name and address. Pyramid Drug Co., 7572 Pyramid Building, Marshall, Mich.

FOR THANKSGIVING DAY

The Nickel Plate Road will sell tickets, within distance of one hundred and fifty miles, November 29th and 30th, at rate of a fare and a third for the round trip. Return limit December 4th. Three through trains daily to Ft. Wayne, Cleveland, Erie, Buffalo, New York, Boston and New England points. No excess fare charged on any train on the Nickel Plate Road. Standard equipment on all trains. Meals served in Nickel Plate dining-cars, on American Club Meal Plan, ranging in price from thirty-five cents to one dollar; also service a la carte and mid-day luncheon fifty cents. Chicago depot, La Salle and Van Buren Streets, on the Elevated Loop. Telephones Central 2057 and 6172.

TRAIN FOR CUBAN BUSINESS.

Chicago is to have a train de luxe, devoted exclusively to Cuban business, this winter. Cuba, as a winter resort, is vying with California, and the demand for better service for Chicagoans and the adjacent territory has reached such proportions that already there is assurance that the train will be a success. The service starts January 5, and will be weekly. The Chicago & Alton and Mobile & Ohio Railways will run a solid train, leaving Chicago every Friday afternoon at 2 o'clock, and arriving at Mobile, Alabama, Saturday afternoon. The new steamer Prince George of the Munson line, will sail two hours after the arrival of the train, arriving in Havana harbor at day break Monday morning.

CORRESPONDENCE

Dedication at North Platt, Neb.—It was a brave thing for a little band of 35 disciples at North Platt, Neb., to do to build a new and beautiful house of worship. But they undertook to do it, and they have succeeded in doing so, and have provided for all indebtedness, and it has been dedicated to the Lord. The writer was with them on last Lord's day, and preached the opening sermon, raised the money and dedicated the house. There was a debt of \$1,500.00 to provide for. We raised \$1,550.00. Considering the paying ability of the little band it was the best exhibition of giving that we have seen for a long time.

Wabash, Ind. L. L. Carpenter.

A Bad Day in Kansas.

The first Lord's day in this month, "state mission day," was a stormy one, and but few of the churches took the offering for state work. Several churches have notified us that the apportionment would be raised during the month. Some others have written that they had started to raise the apportionment and wished to hold it till all had been collected. It has now been ten days since the first Sunday, and only twenty-two churches have remitted. Last year twenty-five remitted during the first two days after state day. Brethren, we appeal to you to not let November pass without taking the offering, and raising the full apportionment. The future of our work for the year depends upon this. The state board is helpless as matters now stand. The state convention said, "enlarge the work," and yet it now seems that the churches are saying, by their meager contributions, "retrench."

We have gone to considerable expense to advertise the "day," and to get the importance of the state work before the brotherhood. All has been done that can reasonably be done in advertising.

On behalf of those who "labor and wait," in the many needy fields in Kansas, and who have no one to whom they can go save the state board, we plead with you, brethren, do your duty during November.

Topeka, Nov. 15th.

Nebraska Secretary's Letter.

Bro. Cyrus Alton visited Eddyville the last Lord's day in October, and will go again Nov. 12. Bro. Alton will probably move to his old home in Elmwood before long.

Bro. G. L. Brokaw of Iowa held a meeting with the Ox Bow Church where D. C. Kratz, ministers, closing Oct. 29 with 11 added. Seven by letter and four by baptism. Bro. Brokaw has been also representing the Standard Publishing Company in the state. He returned to Iowa.

Bro. N. T. Harmon's meeting at Trumbull, up to Nov. 1, had resulted in 16 confessions. One from M. E.'s and 1 by statement. The meeting was to close Nov. 5. Bro. Harmon can be had for meetings in the state. Address him at David City.

One added at Northside church, Omaha. Oct. 20. H. J. Kieschstein is the minister.

Austin and Young are now at Virginia in a meeting, and will after that go directly to Southern California for winter work in the new tent.

Ansley, where Bro. O. A. Adams

preaches, has built an addition to the parsonage. The work is reported as moving nicely.

H. C. Holmes escaped safely from Illinois in time to fill his own appointment at Fairbury last Lord's day.

The state secretary has planned a trip into the northwest, north and north-eastern parts of Nebraska. Will be gone nearly two weeks. If correspondence remains unanswered during this period the reason will be apparent. Will be at Gering Nov. 12. At Chadron and Norfolk during the week, spending Lord's day, 19th at Gross and Pleasantview and Spencer in Boyd county. On the return trip will stop at Pender, where we have a few people and consult about Florence on the way in. This trip has been gathering for some months, and is now undertaken because it can not consistently be delayed longer.

Mrs. Floy Hormel of Ulysses is singing in a meeting at Lexington, Joel Brown doing the preaching. Mrs. Hormel is a new recruit to our singing evangelists.

State mission day was a wet and disagreeable one in many parts of Nebraska. If as bad in other parts as in this portion, there must have been small audiences. Some reports to that effect have arrived. The full apportionments was not reached at David City, because of the small audience. Those present gave liberally. It is hoped that the balance will be raised later.

This matter of the weather, no one can help. But it remains for the churches to look after the offering personally, if any effort was made and the amount not reached. Some churches put it off, which was wise. Let us hope that the month will not present a series of

Say "Yes"

To this Offer and See the Good You Will Get.

Write us if you are ready to try Liquezone. Let us buy the first bottle for you. Let the product itself prove the good it can do.

You who are waiting don't know what you miss. There are plenty to tell you if you would ask; for millions have already used it. Some use it to get well; some to keep well. Some to cure germ diseases; some as a tonic. You will use it as they do, when you learn what the product does. And you will then regret that you delayed so long.

What Liquezone Is

The virtues of Liquezone are derived solely from gases. The formula is sent to each user. The process of making requires large apparatus, and from 8 to 14 days' time. It is directed by chemists of the highest class. The object is to so fix and combine the gases as to carry into the system a powerful tonic-germicide.

Contact with Liquezone kills any form of disease germ, because germs are of vegetable origin. Yet to the body Liquezone is not only harmless, but helpful in the extreme. That is its main distinction. Common germicides are poison when taken internally. That is why medicine has been so helpless in a germ disease. Liquezone is exhilarating, vitalizing, purifying; yet no disease germ can exist in it.

We purchased the American rights to Liquezone after thousands of tests had

been made with it. Its power had been proved, again and again, in the most difficult germ diseases. Then we offered to supply the first bottle free in every disease that required it. And over one million dollars have been spent to announce and fulfill this offer.

The result is that 11,000,000 bottles have been used, mostly in the past two years. To-day there are countless cured ones, scattered everywhere, to tell what Liquezone has done.

But so many others need it that this offer is published still. In late years, science has traced scores of diseases to germ attacks. Old remedies do not apply to them. We wish to show those sick ones—at our cost—what Liquezone can do.

Where It Applies

These are the diseases in which Liquezone has been most employed. In these it has earned its widest reputation. In all of these troubles we supply the first bottle free. And in all—no matter how difficult—we offer each user a two months' further test without the risk of a penny.

Asthma	Gout
Abcess—Anaemia	Gonorrhea—Gleet
Bronchitis	Hay Fever—Influenza
Blood Poison	La Grippe
Bowel Troubles	Leucorrhea
Coughs—Colds	Malaria—Neuralgia
Consumption	Piles—Quinsy
Contagious Diseases	Rheumatism
Cancer—Catarrh	Scrofula—Syphilis
Dysentery—Diarrhea	Skin Diseases
Dyspepsia—Dandruff	Tuberculosis
Eczema—Erysipelas	Tumors—Ulcers
Fevers—Gall Stones	Throat Troubles

Also most forms of the following:
Kidney Troubles Liver Troubles
Stomach Troubles Women's Diseases
Fever, inflammation or catarrh—impure or poisoned blood—usually indicate a germ attack.

In nervous debility Liquezone acts as a vitalizer, accomplishing remarkable results.

50c Bottle Free

If you need Liquezone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-size bottle, and will pay the druggist ourselves for it. This is our free gift, made to convince you; to let the product itself show you what it can do. In justice to yourself, please accept it to-day, for it places you under no obligations whatever.

Liquezone costs 50c and \$1.

CUT OUT THIS COUPON

Fill it out and mail it to The Liquezone Company, 458-464 Wabash Ave., Chicago.

My disease is

I have never tried Liquezone, but if you will supply me a 50c bottle free I will take it.

.....

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W115 Give full address—write plainly.

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Note that this offer applies to new users only.
Any physician or hospital not yet using Liquezone will be gladly supplied for a test.

LET YOUR STOMACH HAVE ITS OWN WAY.

Do Not Try to Drive and Force it to Work When it is Not Able or You Will Suffer All the More.

You cannot treat your stomach as some men treat a balky horse; force, drive or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant and will stand much abuse and ill-treatment before it "balks," but when it does you had better go slow with it and not attempt to make it work. Some people have the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach that way, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work.

Stuart's Dyspepsia Tablets will do the work of your stomach for you and digest your food just as your stomach used to when it was well. You can prove this by putting your food in a glass jar with one of the tablets and sufficient water and you will see the food digested in just the same time as the digestive fluids of the stomach would do it. That will satisfy your mind. Now, to satisfy both your mind and body take one of Stuart's Dyspepsia Tablets after eating—eat all and what you want—and you will feel in your mind that your food is being digested because you will feel no disturbance or weight in your stomach; in fact, you will forget all about having a stomach, just as you did when you were a healthy boy or girl.

Stuart's Dyspepsia Tablets act in a natural way because they contain only the natural elements of the gastric juices and other digestive fluids of the stomach. It makes no difference what condition the stomach is in, they go right ahead of their own accord and do their work. They know their business and surrounding conditions do not influence them in the least. They thus relieve the weak stomach of all its burdens and give it its much-needed rest and permit it to become strong and healthy.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. They are so well known and their popularity is so great that a druggist would as soon think of being out of alcohol or quinine as of them. In fact, physicians are prescribing them all over the land, and if your own doctor is real honest with you, he will tell you frankly that there is nothing on earth so good for dyspepsia as Stuart's Dyspepsia Tablets.



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stormy Sundays so that an opportunity may be found for presenting the work to creditable audiences. This matter should not be allowed to go half done simply on account of weather. Let the offering be brought up in November sure.

H. A. Lemon is available for Sunday supply. Write him at Bethany.

The call of the secretary to scattered disciples to contribute to state missions, was answered first from Ponca, where we have no church. The father, wife and daughter all represented in the offering. Shall we not hear from others similarly situated?

R. F. Whiston will close the Harvard meeting on the 12th. He will begin at Wymore on the 19th. We hope much from this meeting for the little church at that place.

We are waiting now for returns from Nebraska Day and the offering that will be taken on subsequent days. The preliminary work has been done and it remains for the local congregations to answer the appeals and say what shall be done to fill out the measure of our duty to this great state. We believe that the answer will be generous and that the work will be largely increased. May the Lord grant it.

1529 So. 18th St., Lincoln, Neb.

W. A. Baldwin.

Rev. A. T. Campbell.

A. T. Campbell is the latest comer to the Chicago ministry. After successful pastorates at Toronto, and other places, he enters upon his new work with



A. T. CAMPBELL.

promise of a pleasant and profitable ministry. At the public installation services held at the Monroe Street Church Dr. Fox, of the California Congregational church, said in his welcome of Mr. Campbell to the Chicago work:

"Mr. Campbell has a splendid name, especially being identified with this church, and there is much in a name. A rose by any other name would smell as sweet, nevertheless the word rose has come to stand for something with

For Over 60 Years

Mrs. Winslow's Soothing Syrup

has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHCEA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy



Mr. Merchant:

Have you ever thought of the importance of handling an

"A No. 1" Flour in Carlots

having exclusive sale in your vicinity? It's the only way to build up a big flour trade. We can give you the

HIGHEST QUALITY and LOWEST PRICES.

Drop us a postal—we'll be pleased to quote you.

THE MCGUIRE MILLING CO.
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for which the people thirst, and in credit
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so plain. These meetings are largely at-
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ing capacity of the church at almost
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